

# OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

News Section

Vol. XL

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No. 36

God Will Repay You If ...

## You're Generous In Supporting Your Parish Church

In this number we are publishing several articles dealing with the subject of "Church Support," which I am certain your pastor would like to have you read, because he does not like to talk money from the pulpit.

In most Protestant congregations the parish receipts and expenses are budgeted, and every wage earner, married and unmarried, is called on during the month of December by laymen at their homes. They are each asked to pledge a certain amount to be paid in 52 installments in a weekly envelope during the year 1952.

The National Council of Churches, with which eighty per cent of all Protestants are affiliated through their denominations, will try to raise a tithe from every member during this year 1952, or one-tenth of their income.

Your Bishop and your pastor would never dream of asking that amount from you, but it should bring into your mind the thought that you are probably not giving any more than two or three per cent. A week's income, distributed over the 52 Sundays, would amount to only two per cent of one's income.

No pastor likes to talk money from the pulpit, but many are compelled to do so because of inadequate receipts to meet the expenses and, if the parish has a debt, to pay a sizeable amount on the principal every year.

MOST REV. JOHN F. NOLL, D.D.

The Catholic parish church should mean a thousand times more to our people than the Protestant church does to its people. The latter is closed from Sunday to Sunday, except for one weekday evening Prayer Meeting.

We noted that Christmas was observed in most non-Catholic churches merely by the singing of carols. There was no such form of infinite worship offered to God as we have in the Mass.

Baptism is their only Sacrament, not because they would not like to have the others, but because Apostolic succession is needed to execute the commissions Christ gave to the Apostles and their successors only, to offer the Mass, to forgive sins, etc.

The mystery of the Incarnation, which was observed on Christmas, is, to Protestants, only a historical event; but with Catholics both the Incarnation and the Redemption on Calvary are perpetuated in the Mass, and Christ is still among us personally and really, tabernacled in the Holy Eucharist. That makes the Catholic parish church a veritable "House of God" and "Gate of Heaven."

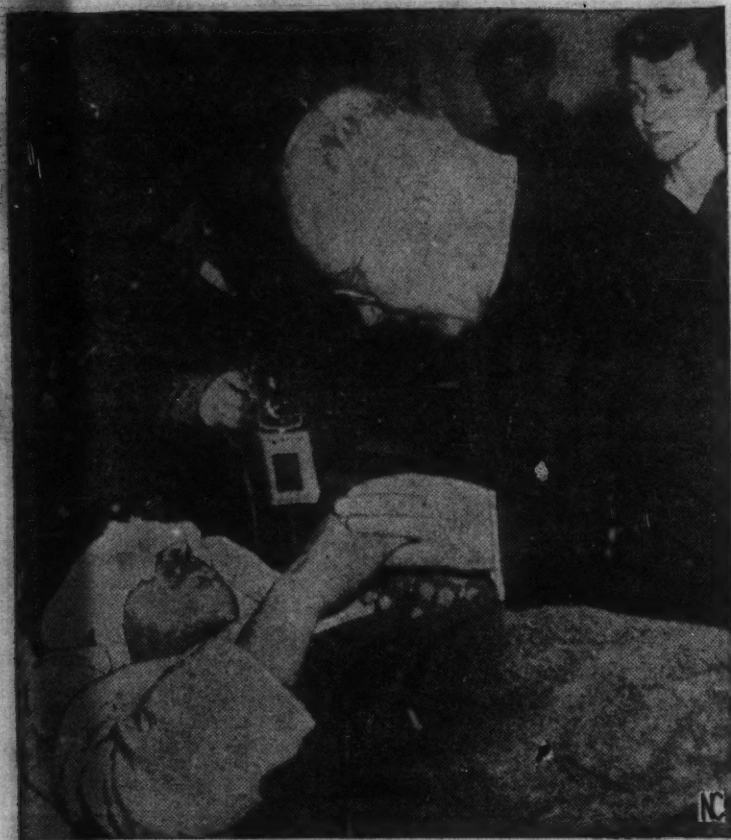
The principal part of every Protestant service is the sermon, and too often it is not a strictly religious or moral sermon at all. It is too frequently an

anti-Catholic sermon, or a political sermon, or it deals with new books. There is no authoritative voice in religion outside the Catholic Church and, therefore, every preacher is permitted to preach his own ideas which may greatly differ from the ideas of a brother-minister of the same denomination.

It is foolish for the Catholic to think that what he gives to the Church is just so much out of his pocket. As a matter of fact, God will repay it a hundredfold. There are so many ways in which He can do so, such as keeping sickness out of the home, thus reducing physician's bills, protection of the members against automobile and other accidents, and what is more the sending of spiritual favors from heaven which would otherwise not be given.

In some of the articles published you will see how much more per capita is given by non-Catholics. Last year Lutherans gave \$46.00 per capita, which would mean, in a family of four, nearly \$200.00 for the support of the parish and denominational institutions. Every college and hospital conducted by other religions are built by the denominations. In the Catholic Church colleges and universities, with one exception, are provided by Religious Orders, and hospitals are built by the Sisters without calling on the Catholic people for help. This makes it clear that Protestants need much more money than we do, even though we have our parochial schools.

### CARDINAL VISITS THE WOUNDED



His Eminence Francis Cardinal Spellman, Archbishop of New York and Military Vicar of the U. S. Armed Forces, comforts a wounded UN soldier at a hospital near Seoul, during the prelate's Christmas visit to the Korean battlefield. Nurse in background was unidentified in this radiophoto. (NC Photos)

## Priests In West Germany Barred From East Zone

BY REV. DR. MAX JORDAN

Frankfurt—(NC) — Catholic priests now residing in the Western zones of Germany are no longer permitted to transfer their residence to communist-ruled Eastern Germany, according to an edict of Dr. Karl Steinhoff, East zone Secretary of the Interior, who is known for his hostility to religion.

As there are no seminaries in Eastern Germany, numerous candidates for the priesthood who hope to be assigned to Eastern parishes have received, and still are receiving, their training in Western seminaries. The new ruling, if carried out to the letter, is bound to cause a serious situation for the Church. If replacements cannot be provided from the West, many parishes may soon be without priests.

The ruling applies to all students for the priesthood whose homes are located in Eastern Germany, but who are now being trained in Western seminaries for the Dioceses of Berlin and Meissen. It was issued with the approval of the Soviet authorities and specifies that candidates for the priesthood in Eastern Germany who apply for an exit permit to

Continued on page 8A

## Millions Join In Prayer For Victims Of Red Persecution

Throughout the length and breadth of the United States, Catholics by the millions visited their churches and chapels, attended special services and offered prayers in answer to the call of their Bishops to observe December 30 as a day of prayer and reparation for their persecuted brethren in the communist-ruled lands.

Following the last Sunday Mass in city churches, from coast to coast there was all-day exposition of the Blessed Sacrament. In the late afternoon or evening, there was a Holy Hour at which Litanies and other prayers were recited, followed by Benediction of the Blessed Sacrament.

In rural chapels of the nation, where all-day expositions was inadvisable, there were Holy Hours followed by Benediction.

At virtually all Sunday Masses, appropriate sermons, were preached dealing with the most cruel persecution of the Church in modern times. Prayers were offered too for the conversion of Russia.

In some localities the faithful made their way through drifts of snow to reach their churches. In other places they traveled along icy streets and highways, in bitter cold, to be one with their fellow Catholics of the United States in remembering their persecuted brethren in other lands.

The day of prayer and reparation was the outgrowth of a resolution adopted by the Archbishops and Bishops of the United States at their annual General Meeting in Washington, in November. This resolution expressed sorrow over the indifference of so-called Christian governments toward the "frightful persecution." The resolution also called the roll of nations in which the persecutions of religion now rages, including Russia, the Ukraine, Yugoslavia, Hungary, Rumania, Bulgaria, Albania, Eastern Austria, Czechoslovakia, Poland, Latvia, Estonia, Lithuania, Eastern Germany, Mongolia, China and Northern Korea.

The response of the Archbishops and Bishops was immediate, and the cooperation of the laity was earnest and impressive in every section of the United States.

### Official

### Listen To Catholic Hour

Bishop Fulton J. Sheen will begin this Sunday a series of sermons over the Catholic Hour which will continue until Easter. Listen to him regularly.

On the feast of Epiphany the Church commemorates three different events in the life of Christ; first the visit of the Magi representing the Gentile world; secondly, the baptism of Christ in the River Jordan by St. John Baptist, and thirdly, the first miracle wrought by Christ at the marriage feast of Cana.

The star which led the Magi to Bethlehem is a symbol of the star of faith which should guide us at all times, to keep us on the right path amid the many vagaries which confuse the modern world.

Your Church, being divine, guided by the Holy Spirit, is always right, and you should have the mind of the Church, and live in keeping with it—no matter what example you might receive from other people.

This particular number deals with the support of your parish church, of diocesan institutions, and of international works which must be promoted by an international Church. Practically all the articles dealing with "Church Support" are from laymen, who dwell on the thought "We get so much, yet give so little."

I am sure that you will be interested in reading them.





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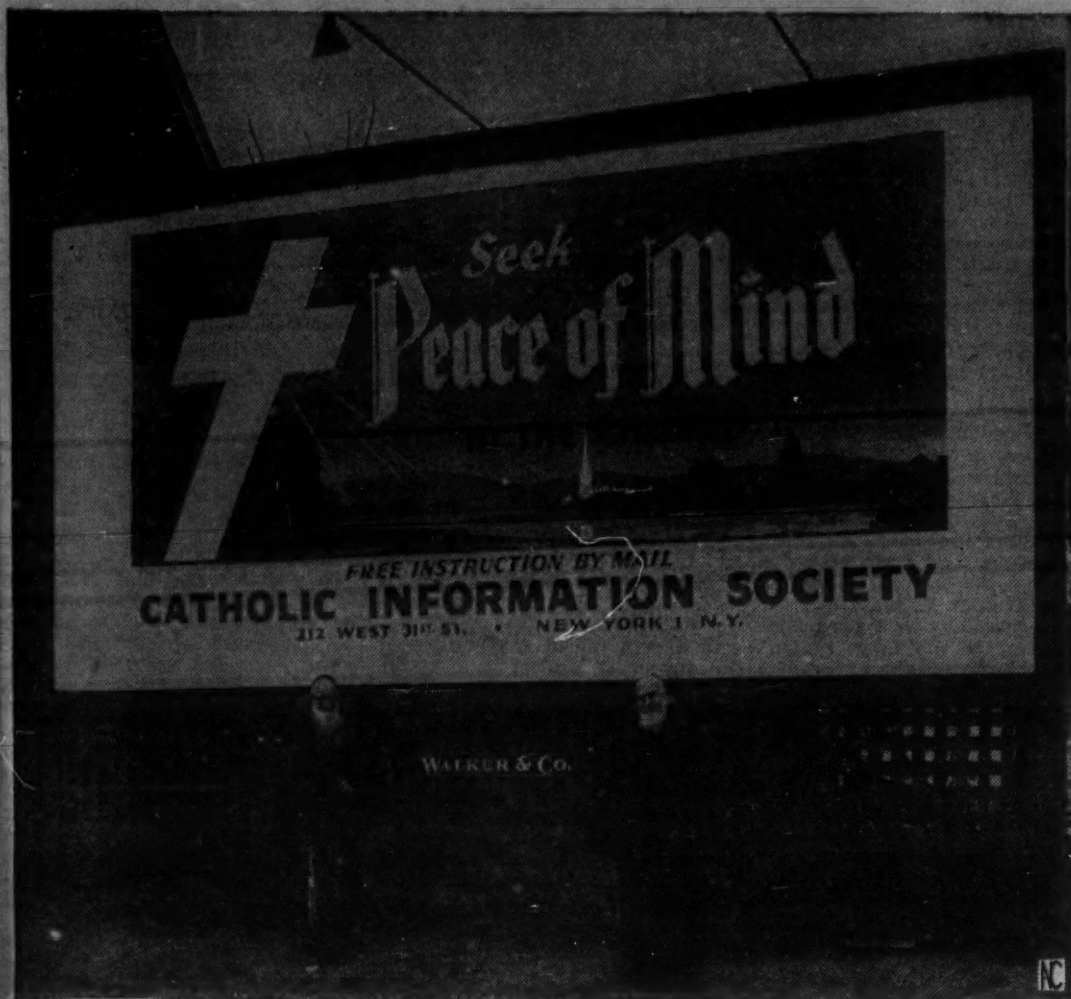
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## 'SEEK PEACE OF MIND IN THE CHURCH'



Over a thousand billboards throughout the nation are telling millions of non-Catholics where they may obtain, by mail, free instructions and information about the Catholic Faith. The posters are sponsored by the Catholic Information Society of New York, which has enrolled over 3,200 students in the course since it was introduced less than two years ago. Standing by this poster in Detroit are, Very Rev. Cyprian Abler, Capuchin Provincial, and Rev. Bernard Burke, Superior of the local Capuchin monastery. (NC Photos)

## Three Reasons Make It Impracticable To Open St. Peter's Tomb To Public

Vatican City —(Radio, NC)— Three weighty reasons make it impracticable to open the tomb of St. Peter to the general public, Msgr. Ludwig Kaas, secretary of the Sacred Congregation of the Basilica of St. Peter, told this correspondent.

(1) The space leading to the tomb is so narrow that a person almost has to be an acrobat to get there. (2) St. Peter's tomb is surrounded by other priceless relics which could easily be destroyed by a careless public. (3) A person untrained in archaeology could tell little if anything from seeing the tomb.

Archaeologists themselves had considerable difficulty in getting to the tomb, the Monsignor said. Only by "acrobatics" do they reach it.

Monsignor Kaas supervised the work of the excavations.

"I would tremble for the destruction of an important and priceless relic if you, for example, were to try to reach the tomb," the Monsignor told this six-foot-three-inch, 200-pound correspondent.

The danger is that in the process of maneuvering through the narrow opening one must put his foot with full weight on one of the most ancient tombs that surround the grave of St. Peter, Monsignor Kaas said. There would be real danger about its holding such weight. Many other things make it hard to reach the tomb. There are, for example, the successive ornamental constructions placed around the grave, the foundations for the present altar and the supports for the great bronze columns supporting Bernini's baldachino.

St. Peter's grave is located just where continuous tradition has always believed it to be, the priest stated. The very clustering of these ancient graves as close as possible around the sacred spot of St. Peter's burial, while providing maximum evidence and guidance in identifying the spot, has at the same time made it extremely difficult to get to the tomb, Monsignor Kaas said.

Concerning the things found there, Monsignor Kaas was very definite in deploring the "wild" press reports which spoke of "the bones of St. Peter being found and being preserved in an urn in the Pope's private chapel."

"Bones were indeed found," the

REV. JOSEPH SULLIVAN

German-born priest said, "and some of them are pictured in the official publication. Naturally, they have been and are carefully preserved and studied. The probability that many more martyrs and saints than we will ever know were buried there in the same area makes it only normal to preserve whatever is found for reasons of respect if not veneration. But it is one thing to find bones and another to identify them scientifically."

"As far as the actual grave of St. Peter is concerned," Monsignor Kaas continued, "I am not an archaeologist and do not pretend to speak for them or as one of them. But from my thorough acquaintance with the situation I could not in conscience doubt the truth of the fact that it is his grave. More than that, he who would doubt it would in my opinion need much more courage to take his position than I to hold mine."

Monsignor Kaas' particular concern throughout the entire project has been the direction and coordination of the technical work of the excavations and the even more important and more difficult problem of safeguarding all parts of the actual building from possible damage

during the operations of unearthing the small but real city of the dead directly beneath the tremendous edifice of St. Peter's. As it has turned out, the priest said, instead of being endangered by the excavations, the structure has actually been strengthened through the reinforcements which have been made.

Next on the schedule, Monsignor Kaas said, is the work of protecting from damage what has so far been brought to light. It seems almost impossible that more can be done in the way of making access to the grave itself and its immediate area possible for the public, he added. It is hoped that the work of further excavations both beneath St. Peter's and beyond can be undertaken, he said, for it seems that there is much that may yet be found.

A great deal has already been learned about the first basilica's outlines and dimensions, Monsignor Kaas said. But there is much more that probably can be discovered. There is the well-known "circus of Nero," a race course, which still eludes searchers. The Monsignor and his crew are ready to carry on and the Holy Father wishes them to do so.

### Annual Gaelic Pantomime

## U.S. Girl Paints Sets For Irish Abbey Play

Dublin —(NC)— A fair-haired Montana lass, who came to this country five months ago to be married, painted the sets for the Abbey Company's Irish Pantomime, whose performances started the day after Christmas.

She is Mrs. Carroll O'Connor, who, as Nancy Fields, met her husband in Montana State University in the United States, both having a common interest in drama and fine arts. Now a resident of Dublin, the 22-year-old Mrs. O'Connor painted the pantomime's settings under the direction of the designer, Vere Dudgeon.

The famous Abbey Company opened the Gaelic Pantomime at The Queens, a variety theater the Abbey Players took over for two years after the old Abbey Theater was destroyed by fire last summer.

Even people unfamiliar with Gaelic find enjoyment and freshness not found elsewhere in the Abbey Company's colorful entertainment. It is expected to draw even larger audiences because The Queen theater can accommodate about twice as many persons as the old Abbey Theater.

The Dail Eirann recently voted 4,300 pounds (\$12,040) to carry on until the Abbey Company can build a new theater, possibly on the old site. Finance Minister Sean MacEntee at that time disclosed that the Abbey had some time ago acquired some property adjoining the site of the old building in the hope that a new National Theater would be built.

Abbey director Ernest Blythe said that many matters have yet to be settled before the Ab-

### Notre Dame Professor Urges . . .

## Economists To Apply Knowledge, Skill To Problems And Policy

Boston, Mass. — Professor John H. Sheehan, head of the Department of Economics at the University of Notre Dame, told members of the Catholic Economics Association, December 9, that "economists must apply their knowledge and skill to matters of economic problems and policy" rather than escaping into abstraction and avoiding the real world of human beings.

Professor Sheehan, who is retiring president of the Catholic Economics Association, told the national meeting of the Association in session at the Hotel Statler that economists in general must consider such worldly things as "markets and price movements, inflation and deflation, taxation and government spending" for the benefit of society.

The Notre Dame economist told the gathering that "while economic theory and analysis is a key part of economics, it is essentially an important tool." As such it should be fashioned "primarily for use as a tool, in evaluating and directing economic policy."

Since economics is concerned chiefly with the behavior of man using material things, economists should accept the responsibility of making value judgments, calling some economic arrangements good, some bad, some indifferent as they see them, according to Professor Sheehan.

"Any educated, responsible man,

economist or otherwise, should be in possession of an adequate knowledge of ethics. If so, it would seem that value judgments on economic policy should not be left entirely to politicians and news commentators—competent and otherwise—or abandoned to Marxists and other misguided materialists."

### Flannery Leaving Catholic Digest To Edit Daily

St. Paul, Minn. —(NC)— Harry W. Flannery, former CBS continental bureau chief in Europe, is leaving his post as political and foreign affairs editor of the Catholic Digest here to become editor of the AFL News-Reporter, new national newspaper published by the American Federation of Labor.

This was announced by the Rev. Paul Bussard, editor of the Catholic Digest, who said that Mr. Flannery will leave St. Paul January 1 for Washington, D. C., where the AFL News-Reporter is edited.

Mr. Flannery has been with the Catholic Digest for the past year. He came to St. Paul from Los Angeles, where he had been a news commentator for the Columbia Broadcasting System and was a makeup editor of the Los Angeles Examiner. He covered West Coast assignments for Commonweal.

bey Company can go to the Government with definite plans for a new Abbey Theater. He favors a small theater and does not consider the great size of The Queens theater suitable for purposes of the Abbey Company, which is to present plays dealing with various aspects of Irish life in an intimate atmosphere.

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## Editorially Speaking

### Congratulations, Hammond Noll

A step in the right direction toward the development of effective democratic leadership has been taken by the Maryknoll Chapter of the National Honor Society of Bishop Noll high school, Hammond. All schools and parish organizations should follow the lead.

The students recently presented a model meeting, the object of which was to give the school officers a knowledge of the skills, duties and responsibilities of good leaders.

During this meeting the duties of a president, vice president, secretary and treasurer were explained and analyzed. Standard and special committee duties were also reviewed and applied to school situations. Parliamentarians were on hand to check procedures.

The leaders of this group were then given instructions to return to their respective organizations in the school set-up and impart the knowledge obtained in the model meeting.

All this might seem trivial and not worthy of note, but the fact remains it is important. The students who participate in this program are schooling themselves in the fundamentals of leadership. Their execution will not only prove effective for their school organizations but bodes well for carrying them into practice after graduation.

The majority of high school graduates drop their formal education the day they receive their diplomas. Most of them will eventually find themselves participating in parish, business, labor and social organizations. In these groups they will find the opportunity to move into positions of leadership. The knowledge they are now accumulating will be of tremendous value.

How many persons know the basic principles of parliamentary law? How many can record and present a concise and interesting set of minutes? How many are capable of organizing a working committee? Among young people and adults, these questions go a begging.

The students in Noll high school who are in the present leadership program are getting a good start. They are being made aware of the need for intelligent leaders in the future. Their lead should be copied. The faculty which directs the program and the Honor Society Chapter are to be congratulated and offered every encouragement.

### Training For Life

Athletic director Eddie LaFond of Catholic University of America in Washington, D. C., received the following letter from referee Winston Milan of Harrisburg, Pa., who officiated at a recent game between C. U. and Bridgewater college:

"May I take this opportunity to congratulate your basketball coach and his team on the high type of sportsmanship they display. The Bridgewater gym is so small that a great deal of contact is unavoidable. The conduct of your coach, his team, and especially the captain, was so exemplary that I wished to commend them.

"I don't even know the coach's or the captain's name, but let me say I wish I could work for more like them. It's easy to be a gentleman when you are winning, but sometimes difficult when losing. You people at C. U. must be doing a real job—one that is sorely needed throughout the country. My hat is off to you."

Our congratulations are extended to C. U., its coach and team. And, our hat is off to you, Referee Milan, for your thoughtful appreciation of a job well done.

### Nice Work, Ladies, But . . .

Christmas seemed a lot more like Christmas this year. People in the diocese found it a little harder to forget that the main significance of Christmas is that it is the commemoration of Christ's birthday, thanks to the efforts of the diocesan Council of Catholic Women. The ladies deserve a good, solid pat on the back for a job well done in their "Put Christ Back Into Christmas" campaign.

Let's not forget, though, that there are only a little over 300 shopping days until Christmas, 1952. Does that sound out of place? It shouldn't. After all, banks start their Christmas savings plans the week after Christmas, so why shouldn't plans for this year's "Put Christ Back" movement be formulated now. Many stores lay plans for their Christmas displays in mid-summer, and they can't be expected to go along with the movement if they're approached three or four months after they've planned their decorations. The ladies should see to it that they get in on the ground floor.

Any discussion of mapping out a campaign such as this will necessarily be on a more or less mundane level, but there's another advantage to getting an earlier start. If we work now on a "Put Christ Back Into Christmas" campaign, perhaps we'll ask ourselves "why just say 'put Christ back into Christmas?' Why not put Him back into January 6, and 7, and 8, and July 4 and every day in the year?"

So let's lay our plans for putting Christ back into Christmas, 1952, but let's also try to start the ball rolling to keep Christ in our everyday lives!

## Seven Million Pounds Of Shoes And Clothing Given In Drive

New York —(NC)— More than 7,000,000 pounds of clothing, blankets and shoes were collected in the Bishops' emergency clothing campaign conducted in Catholic churches throughout the United States during Thanksgiving week, according to an announcement by Msgr. Edward E. Swanstrom, executive director of War Relief Services—National Catholic Welfare Conference, under whose auspices the campaign was conducted.

Monsignor Swanstrom said that 5,300,000 pounds of these needed materials already are on their way to the suffering people in Korea, the refugees and expellees in Germany, Austria, Italy and other Western European countries, and to hundreds of thousands of refugees in the Middle East. Shipments have also gone forward for thousands of refugees in Hong Kong and Formosa.

"Because of the great suffering in war-torn Korea, nearly 1,500,000

pounds of materials had been forwarded to that area," Monsignor Swanstrom stated. "Similarly because of the suffering occasioned by the recent floods in Italy, an equally large shipment was forwarded to that country for distribution through the Pontifical Commission of Assistance. A shipment was made to those who were victims of volcanic eruption in the Philippine Islands.

"The tremendous response to this campaign by the good people of the United States," Monsignor Swanstrom said, "is an indication of their continuous sympathy for the suffering that is going on in other parts of the world and of their desire to lend the sufferers every possible assistance."

### Msgr. O'Neill Dies

Newark, N. J.—Msgr. Frederick C. O'Neill, 80, author of several books for youngsters, died here

## A Gift For Flood Victims



Only American among six kindergarten children chosen in Rome by Catholic Action to carry Christmas greetings to the Holy Father, four-and-a-half-year-old Hugh Fenimore, of Washington, D. C., who speaks fluent Italian, is shown as he was received by the Pope. He brought with him a toy lamb for one of the child sufferers of the Po River floods. Hugh's father is an attache at the U. S. Embassy in Rome. Wide World radiophoto. (NC Photos)

### Deserts 'False Glitter'

## Noted Spanish Playwright Returns To Priesthood

Granada, Spain —(NC)—"Jose Maria of Granada," author of highly successful theatrical works, has turned his back on the tinsel world of the stage to return to what he called the "glorious garment of my priestly cassock." His process of rehabilitation, as the Rev. Jose Maria Martin Lopez, in progress in Granada, his diocese.

In asking to be accepted anew among his brethren in the priesthood, Father Martin Lopez made public a voluntary retraction of all that may have given scandal during his abandonment of the sacred ministry, when he devoted himself entirely to the writing that brought him renown.

He warned others not to follow his example in leaving the priesthood. "May those who are blinded by the false glory of a name or by the false glitter of money know that these have been for me the source of pain, remorse, and tears," he said.

"I do not believe that I have in any way attacked Church dogma or Christian morals in my works," Father Martin Lopez declared. "However, having written for a frivolous public and in a mundane environment, not befitting priestly dignity and decorum, I hereby retract anything in my writings which might be against Christian principles and I submit everything to the review and opinion of the Church. I am willing to withdraw or destroy whatever I am commanded."

He said God granted him "the gift of His grace and Divine Mercy, so that I return to Him and wrap myself within this glorious garment of my priestly cassock."

One of his most noted theatrical works is "El Nino de Oro" (The Golden Child). His plays have

been performed in both Spanish and American theatres.

## Put Christ Back Into Christmas

The Bishop wants to see all those who participated in this movement to bring Christ back into Christmas.

One of the nicest things done, as far as we have learned, was a playette written by Sister Mary Comilla, eighth grade teacher of St. Hedwig's School, South Bend.

## Requiescant

MRS. CATHERINE MATTINGLY

Fort Wayne — Mrs. Catherine M. Mattingly, 74, died last Friday at her home, 1024 Harrison street, New Haven, Conn. She was born in County Kerry, Ireland, and was a member of St. John's Church, New Haven, and its Altar Society.

Surviving are the husband, six sons and four daughters, including Sr. Mary Rose and Sr. Mary Bridget, both of Milwaukee.

Mrs. John Delaney, 62, St. Patrick's, Wayne.

### Visiting Missions

Maryknoll, N. Y.—(NC)—Bishop Raymond A. Lane, Superior General of the Maryknoll Fathers, departed from here for a visitation tour of Maryknoll missions in central and South America. The trip will take him through Mexico, Guatemala, Panama, Nicaragua, El Salvador, Peru and Chile. This is Bishop Lane's second visitation of his society's South American missions since he became Superior General in 1946.



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## THEY LED THE SEARCH FOR TOMB OF ST. PETER



His Holiness Pope XII is shown (center) with the men who directed the important work of excavations under St. Peter's Basilica, Rome, to reach the tomb of the First Apostle. Left to right: Professor Enrico Josi; Rev. Engelbert Kirschbaum, S.J.; Monsignor Ludwig Kaas, Secretary of the Sacred Congregation of the Basilica, who supervised the work of the excavations; Rev. Antonio Ferrua, S.J.; Architect Bruno Maria Apolloni-Ghetti; Signor Giovanni Segoni, Chief of the Sampietrini workmen and representative for them at the audience—who was presented with the cross "Pro Ecclesia et Pontifice," in recognition of his faithful labor there. (NC Photos)

## 48 Nations Now Represented At Vatican State

Increase Of Ten Noted In Pontificate Of Pope Pius XII

Vatican City—(Radio, NC)—The number of countries maintaining a diplomatic representation at the Holy See has grown during the Pontificate of His Holiness Pope Pius XII from 38 to 48. This becomes clear from the new "List of the Diplomatic Corps" which has been issued by the Vatican Secretariat of State and which explains the status of the various countries as of December, 1951. Countries whose diplomatic representations are at present suspended are included in the list of 48.

In 1939, the 38 countries with diplomatic representations at the Vatican maintained 12 embassies and 25 legations, while one country was represented by a charge d'affaires. The new tabulation of the diplomatic corps lists 23 embassies, 24 legations and one country, China, listed separately as having a charge d'affaires.

Three of the 23 embassies listed—those of Germany, Japan and the United States—have a distinct status. The embassies of Germany and Japan have been without a titular head since the end of the war. The post of personal representative of the President of the United States, with ambassadorial rank, has not been occupied since the resignation of Myron C. Taylor.

The other 20 are listed as follows: Argentina, Belgium, Bolivia, Brazil, Chile, Colombia, Cuba, Dominican Republic, Ecuador, France, Haiti, Ireland, Italy, Peru, Poland, Philippines, Portugal, Spain, Venezuela and Paraguay. (Paraguay recently raised the legation to the status of an embassy and the first ambassador of that country will soon present his credentials.)

The 24 legations are listed as follows: Austria, Czechoslovakia, Costa Rica, Britain, Egypt, El Salvador, Finland, Guatemala, Holland, Honduras, India, Indonesia, Lebanon, Liberia, Lithuania, Order of Malta, Monaco, Nicaragua, Pakistan, Panama, Rumania, San Marino, Uruguay and Yugoslavia.

Of the legations, three are at the present time without a titular head: Guatemala, Honduras and Yugoslavia, while two are in a suspended status: those of Czechoslovakia and Rumania.

During the present pontificate, the following countries have established or resumed relations with the Holy See: China, Egypt, Philippines, Finland, Japan, India, Indonesia, Lebanon, Holland, Paraguay, Pakistan, United States and Uruguay.

## Orphans Guild To Hold Elections On Jan. 11

Fort Wayne—The Senior Catholic Orphans Guild will have their regular business meeting and election of officers on January 11, 8:15 p. m. in the Dehler-ughes hall, 1021 South Calhoun street. The committee for the election of officers is under the chairmanship of Mrs. Charles Ueber, assisted by Mrs. John Gier and Mrs. Russell.

## Police Guarding Churches After Bomb Attempt; Masses Heavily Attended

Miami, Fla. — (NC) — Police guards were stationed at Miami's Catholic churches every night after an attempted dynamiting of SS. Peter and Paul Church here.

Two days before Christmas Joseph Fedrowitz, sexton of SS. Peter and Paul, opened the church for early Sunday Mass and found a home-made dynamite bomb three feet from the main door. He threw the bomb into a nearby athletic field. Police said the fuse had smoldered a few seconds but the bomb could not have exploded because the fuse was not attached properly to the dynamite stick.

The Rev. Robert P. Brennan, pastor, reported that Christmas services were more heavily attended than ever before despite the bombing attempt. He said the church was especially crowded for Midnight Mass. Father Brennan declared that neither he nor his fellow priests and parishioners were particularly worried about possible repetition of the bombing incident.

However, since the bomb attempt Safety Director William G. Kimbrough of nearby Coral Gables

reported receiving this phone warning:

"We just want to let you know we've got plenty of dynamite left. We have no preference as to what kind of church it is. We intend to go on bombing churches."

Previous to the bomb attempt Mr. Kimbrough received an earlier phone warning that "we plan to celebrate Christmas by bombing a Catholic church." Following this call police made a careful search of Coral Gables' only Catholic church, Little Flower, but found no explosives.

Police Chief Walter E. Headley of Miami said the bomb left at SS. Peter and Paul was similar in design and manufacture to those used in the recent dynamiting of Jewish synagogues here. The bombing attempt at the church was the tenth in a series of similar incidents during the last six months, which damaged several synagogues and the nearby Carver Village Negro housing project.

In Central Florida the State coordinator of the National Association for the Advancement of Colored People was killed and his wife critically injured when a bomb exploded under their home at Mims. The victims were Harry T. Moore, a leading Negro educator in Florida, and Mrs. Moore, a school teacher.

Federal, State and local officials investigated the Mims bombing. It was believed that this bombing was not related to the Miami incidents, on the basis that a different kind of explosive was used. At Miami dynamite has been used exclusively.

## Korea Chaplain Visits Japanese POW Converts

Seoul —(NC)— On his five-day R-and-R (rest and relaxation) trip to Japan, the Rev. (Capt.) Marian Budny, Army chaplain from Brooklyn, N.Y., renewed old friendships with former Japanese prisoners of war.

Five years ago Father Budny served as chaplain to Japanese prisoners of war in the Philippines. He made 60 converts among them. Of the last 15 executed for war crimes, he baptized 11. One of these was Colonel Euhara, who had headed the Kempeitai, Japanese secret police, in the Philippines.

"One of my best helpers was a Japanese officer I baptized, Capt. Hajime Ohno," said Father Budny. "He spoke English. I instructed him and he instructed others. He was executed."

The majority in the camp were ordinary P.O.W.'s. Among them were two Japanese priests, who had been drafted into the army, Fathers Ueda and Watanabe. Father Budny obtained facilities for them to celebrate Mass. They assisted him in his work among the prisoners, Catholic and non-Christian.

On his recent visit to Japan, Father Budny also renewed contact with Joseph Oki, a Japanese Catholic who had helped him, and ex-Major Miyaki, one of his converts. He hopes for a longer visit to look up more of his converts and the families of those executed. He spent nine months as chaplain to No. 1 P.O.W. camp in Luzon, at Canlubang, 80 miles from Manila, he recalled.

## Density Map Upsets Staid Notions In U.S.

Glendale, O. —(NC)— The map recently issued by the National Catholic Welfare Conference to show the density of Catholic population in the United States by dioceses is correcting some longstanding but erroneous impressions, according to a distinguished mission authority.

"The new map is of particularly great interest," said the Very Rev. W. Howard Bishop, Superior General of the Glenmary Missioners, who have their headquarters here. "It upsets many of our notions concerning the density of the Catholic population, particularly with regard to the supposed overwhelming priority of the great northeast."

The map to which Father Bishop refers is an outline of the United States in which archdiocesan and diocesan boundaries have been drawn instead of the state boundaries that appear on the political map. Using a dot to represent each 2,000 Catholics resident in a particular diocese, the maps show graphically how the Catholic population is distributed over the United States. In two tables printed in the margin of the map, information is given as to the proportion of Catholics in each diocese as to the general population in that area.

Father Bishop last August was elected the first Superior General of the Home Missioners of America (the Glenmary Fathers), which he founded in 1937 with the encouragement of the late Archbishop John T. McNicholas, O.P., of Cincinnati.

In the early 1930's, while a priest of the Archdiocese of Baltimore, Father Bishop made a study of the counties in the Southern and Western States which were without priests. He founded the Home Missioners of America to bring the Faith to the "deserted" counties and other sections where the Church, though represented, is weak.

OUR SUNDAY VISITOR 5A  
Fort Wayne Edition  
January 6, 1952

## Troops Cheered Card. Spellman At War Front

Prélate Offers Five Masses During Tour For More Than 7,600

REV. PATRICK O'CONNOR

Seoul—(NC) — Thousands of soldiers in the snow-carpeted, frost-bitten front lines of Korea are still treasuring in their memory the visit of His Eminence Francis Cardinal Spellman, Archbishop of New York, who kept his promise to spend Christmas with the troops by making a three-day tour of the lines.

The Cardinal returned to Seoul with Gen. James A. Van Fleet, Eighth Army commander, after celebrating Mass five times for troop congregations estimated to total 7,600. He visited corps headquarters, divisions and an American hospital. He gave 11 talks and spoke individually to thousands of soldiers. Representatives of all other U.N. forces also met him.

His Eminence traveled by light plane, helicopter, jeep and staff car. A snow storm failed to stop him and he went within range of communist artillery.

Returning here after a close-up view of devastated Korean towns and villages, he brought back with him addresses of thousands of relatives of soldiers and promised each man to whom he spoke he would write to his family.

Non-Catholics as well as Catholics crowded to meet the Cardinal. Greek soldiers, members of the schismatic Orthodox Church, kissed the Cardinal's episcopal ring with as much reverence as Corp. Joseph O'Neill of New York, who received his graduation diploma from the Cardinal at Cardinal Hayes High School there a few years ago.

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## The Voice of the N.C.C.W.

Gary Deanery

Mrs. Cleatus L. Gundy

There will be a meeting of the Third District, N.C.C.W., at Holy Trinity church, Gary, on January 9. The meeting will begin with Benediction at 1 p. m.

Mrs. Henri Castagner will be the guest speaker. Mrs. Castagner is the chairman of the Library and Literature committee for the Archdiocese of Chicago. She will give a worthwhile talk on the value of reading good Catholic literature.

South Bend Deanery

Mrs. William Black

Marie Kleinkoff, South Bend deanery president, announces the first Board Meeting of the year will be held at Aquinas Library and Book Shop on Monday, January 7 at 2 o'clock. All officers and chairmen are urged to attend.

## Homes Completed For Germans In Austria

New York —(NC)— The first six homes of a project designed to house members of the Volksdeutsche (ethnic Germans) in Austria have been completed, it was revealed in a message received here from Dr. Henri Amiel, War Relief Services—National Catholic Welfare Conference delegate in that country.

"Our agency," Dr. Amiel reports, "provided all the funds necessary for the actual erection of these homes. The ground, located in the little town of Heiligenkreuz, was a gift of the Cistercian monastery located there."

"The ground and homes were dedicated by His Eminence Theodor Cardinal Inuitzer, Archbishop of Vienna, at colorful ceremonies in the early fall." Also in attendance were Archbishops Giovanni Dellepiani, Apostolic Delegate to Austria, Abbot Weinbacher of the Monastery and many members of the clergy and laity.

Noting that the town of Heiligenkreuz is in the Russian Zone, Dr. Amiel states he was not permitted by the authorities to attend the dedication.

"We do not term this a housing project," he writes, "but rather a resettlement and rehabilitation project. The families worked in the fields during the harvest period and are now working in Muenchen-dorf in various capacities. They are now entirely self-supporting."

Other houses will shortly be erected in Patzmannsdorf, Zwingendorf, Breitensee and Totzenbach, the Doctor concluded.

## Late Earl Of Perth Was Convert, Descendant Of Ancient Hungarian Family

London —(NC)— The Earl of Perth, Secretary General of the League of Nations, who died at his Rogate, Sussex, home, was a devout Catholic. He was 75 years old.

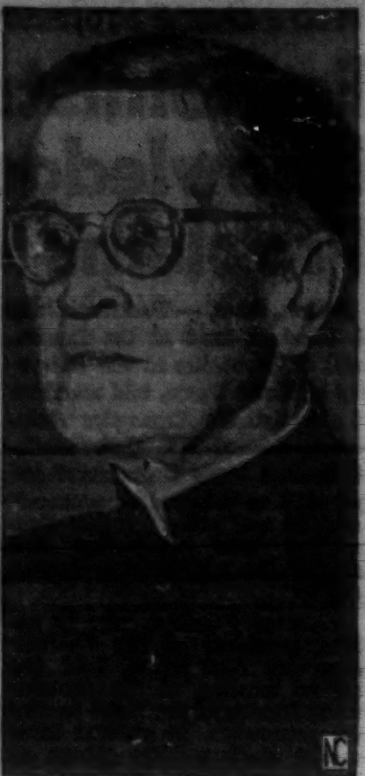
One of Britain's leading diplomats between the two world wars, he was not only secretary of the League throughout the 14 years of its effective life, but also British Ambassador in Rome for six years before the break with Mussolini in 1940. His years in Italy were the most difficult of his life and his ability and tact considerably helped to delay the inevitable tragedy to which that country was doomed.

## W.C.O.F. Units Plan Meetings Jan. 8 And 19

Fort Wayne—Women's Catholic Order of Foresters, St. Antoinette Court 870, will hold its regular meeting on January 8 at 8:15 p. m. in St. Mary's hall, Lafayette and Jefferson Streets.

The Junior court will meet on January 19 at 2 p. m. in the W.C.O.F. clubrooms, 1815½ South Lafayette Street.

## Papal Dispensation



Rev. Rudolf Goethe, 70, former Protestant minister, who with his wife entered the Catholic Church several years ago, was ordained on December 22, by Bishop Albert Spohr of Mainz, Germany. Under a special dispensation personally granted by the Holy Father, in the interests of Christian reunion work, he will be permitted to continue in his marriage validly entered into prior to his conversion. He will be assigned to church administration work rather than in parish work. (NC Photos)

## Orphans Have Bachelor Father Every Sunday

New Orleans —(NC)— There's a bachelor druggist in this town who spends every Sunday — his only free day during the week — playing father to 109 youngsters.

He's been doing it for a year now and is tickled pink that he took on the role. His name is Gilbert DeGruy.

During the 1950 Christmas season he was told that few men visit Madonna Manor, an orphanage; that the boys had some facilities for sports, but no one to instruct them how to play. That gave Mr. DeGruy the idea.

The very next Sunday he packed up all the candy and toys in his drug store and drove across the river to Madonna Manor. Needless to say he was a welcome visitor. He took on the job of athletic director.

Each Sunday he went back to take part in sports. Mr. DeGruy said: "And more important, they need a man to explain the games and teach them how to play." Boxing is the bachelor-father's favorite sport. He used to handle the CYO team at Mater Dolorosa parish.

Many of Mr. DeGruy's customers have heard of his role at the orphanage and bring toys and games to his store for his "boys." Mr. DeGruy says that the visits to the orphanage have filled a great void in his life.

## German President Honors Priest

Frankfurt —(NC)— The Federal President of the West German Republic, Theodor Heuss, bestowed the Grand Cross of the Order of Distinguished Service, Germany's highest decoration, upon the Rev. Karl Adam, noted theologian.

Father Adam, who recently observed his 75th birthday, is a former faculty member of Tuebingen University and now retired. A number of his books have been translated into English, the best known being "The Son of God."

## P.T.A. Meet Scheduled

Whiting—The next meeting of the St. John P.T.A. will be held on January 10, at 1:15 p. m. in the Panel Room. The Sacred Heart P.T.A. will be guests.

The speaker will be Myra Lynn, whose topic will be, "Art as a Hobby."

## Archbishop Muench Says

### Germans Received False Notions From The Press Reporting Of General Clark's Appointment

Fargo, N.D. —(NC)— The hue and cry raised by Protestant churchmen in this country over the appointment of General Mark W. Clark as Ambassador to the State of Vatican City was publicized widely in the German press, writes Archbishop Aloysius J. Muench, Bishop of Fargo and Apostolic Nuncio in Germany in the latest issue of Catholic Action News, official newspaper of this diocese.

This controversy, Archbishop Muench writes, left among the Germans the false notion that the appointment of General Clark violates the separation of Church and State and that this is a clearly stated provision in the United States Constitution. They are amazed when they learn that this principle is no way mentioned in the Constitution, he adds.

"The wording of the first Amendment to the Constitution," says Archbishop Muench, "reveals a very careful choice of words. Its formulation is purposefully precise: it prohibits Congress from establishing a religion or forbidding the free exercise thereof—that and nothing more. The framers of the Constitution could have incorporated the principle of separation of Church and State into the document since it was not un-

known to them, but as an actual matter of fact they carefully refrained from doing so."

Nor has the cry of political Catholicism raised in the United States gone unnoticed in the German press, Archbishop Muench continues. The statement that the Catholic Church is a mighty political power is absurd because it assumes that "Catholic voters, men and women, form a solid political block. Everyone knows of course, that this is not the case. Catholic voters are found in varying numbers in the different political parties. They are not told how to vote by bishops and priests."

On the other hand "one is shocked to hear from a Protestant churchman the exhortation to his parishioners that they must vote for Protestants at the polls," the article goes on to say. "Imagine the uproar of protest that would go through the country if a Catholic pastor or bishop would address a similar exhortation to his flock. The books of history lie open: The American hierarchy has scrupulously refrained from meddling in political affairs. They believe in the separate spheres of Caesar and God according to the injunction of Jesus Christ, the founder of their

Church: 'Give to Caesar the things that are Caesar's, and to God, the things that are God's.' They hold fast to the teaching of Pope Leo XIII on the distinct jurisdictions of Church and State, each independent of the other and each sovereign in their respective spheres of activity, the one spiritual, the other temporal."

Voicing regret "that Protestant churchmen have stirred up a religious controversy over an issue that is not all religious but merely political," Archbishop Muench expresses his conviction that the appointment of General Clark was prompted by "strong reasons of statesmanship."

"This conviction explains the calm and reserve that has been shown in Catholic quarters over the appointment. Undisturbed by the frightened cries that were raised when the news of the appointment broke, Catholics will not allow the controversy to disturb the friendly relations they have sought to maintain and cultivate with their Protestant friends. They rest secure in the conviction that cool heads will prevail and that the issue will be settled on its merits. Peace is God's precious gift to men. Neither quarreling nor discord nor strife must be permitted to rob them of it."

## Christmas Masses Lasted Till 4 P.M. At Bethlehem's Shrine Of The Manger

Bethlehem —(NC)— Masses were offered continuously from midnight of Christmas Eve until four in the afternoon on Christmas Day at the Crypt marks the spot of the birth of the Church of the Nativity here.

The Masses were permitted to continue so long because of a centuries-old privilege granted by the Holy See. According to tradition, the crypt marks the spot of the original manger in which Jesus was laid by Mary after His birth.

Celebration of Christmas at the spot where Christ was born was blessed by cloudless, sunny skies after 12 days of incessant rain. The sun shone brightly when Patriarch Alberto Gori of Jerusalem made his entrance into the Basilica of the Nativity.

An unusually large throng, including a group of 20 American

tourists, awaited the Patriarch's arrival from Beit Jala. They stood before the 14-century-old church through which the pageant-like procession passed en route to the adjoining Franciscan parish Church of St. Catherine. There the Pontifical Vespers were chanted by the choir composed of friars and orphans from Jerusalem.

Bethlehem's midnight, once sanctified by the angels' gloria, this year echoed with bells chiming a new message of peace. At the same time Patriarch Gori intoned the angelic hymn "Glory be to God in the highest," and the image of the Child Jesus was unveiled at the altar.

The remote clangor of the great bells mingled with the silvery chimes of the sanctuary, the pealing of the organ and the singing of the boys' choir. The resplendent vestments of the clergy in the brilliantly lighted, incense-clouded church presented an unforgettable scene.

Patriarch Gori officiated at the midnight Masses and Mass. This was followed by the traditional procession to the Crypt of the manger bearing the lifelike, carved figure of the Infant Jesus.

Among the diplomats present at the ceremonies were representatives from Amman and Damascus, members of the United States legations, French and Spanish diplomats and officials of the United Nations Relief and Works Agency.

## Fr. Lauck Is First Priest Elected To Audubon Artists Group

Notre Dame—The Rev. Anthony Lauck, C.S.C., professor of Sculpture in the Department of Fine Arts at the University of Notre Dame, has been elected to membership in the Audubon Artists, leading American group of contemporary artists with national ranking for their work.

Membership in the national art society is by election and is based on outstanding artistic achievement. Father Lauck is the first priest to be accorded the honor of society membership, which has included such well-known artists as Ogden Pleissner, Jose de Creeft, William Gropper, Ralph Fabri, Guy Pene du Bois, Louis Bosa and John Talor Arms.

Father Lauck's artistic works have received honors and distinctions in various competitions throughout the nation. In the Third Sculpture International at Philadelphia he was one of four Americans to win the Fairmount Park Purchase Award.

## Heads Alumnae

Fort Wayne—Leona Plumanns has been elected president of the College of Mount St. Joseph Alumnae Club for this year. Frances Plumanns is secretary-treasurer. The next meeting of the club will be held in April at the home of Mrs. Martin Greven, 4430 Tacoma Ave.

## P.T.A. Plans Meeting

South Bend—The first meeting of 1952 will be held by the Holy Cross P.T.A. on January 9, in the school auditorium. The guest speaker will be the Rev. James P. Smyth, M.A. A film will be shown and Dr. Sherman L. Egan will be the moderator.

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## Sports Roundup

### Ohio Quintet Defeats Decatur Catholic 58-50

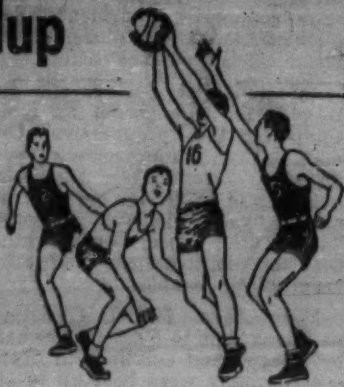
JERRY LAURENT

Decatur Catholic ended the 1951 portion of the basketball season by dropping a 58-50 decision to St. John's of Delphos, Ohio.

St. John jumped to an early 6-2 lead but the Decatur Commodores tallied to take an 8-6 advantage which proved to be their only lead in the contest. The Ohio quintet then racked up 10 points to lead at the end of the initial quarter, 16-8.

Delphos continued their pace in the second period, increasing the margin to 34-23 by half time. In the third stanza Decatur reduced the bulge held by St. John and entered the final quarter on the short end of a 44-36 score. The Commodores pulled within five points of the rivals but Delphos again pulled away.

Louie Laurent topped Decatur Catholic's scoring with 13 points, while Paul Etgen chalked up 18 for St. John.



### NC Writer Covers Cardinal Spellman's Tour Of Korea

Washington—(NC)—The Rev. Patrick O'Connor of the Society of St. Columban, N.C.W.C. News Service correspondent in Korea, was the only correspondent covering for the world press the three-day Christmas visit of His Eminence Francis Cardinal Spellman, Archbishop of New York, to the United Nations troops at the fighting front.

None of the Cardinal's stopping places across Korea had air strips long enough to accommodate large planes, some of the strips can only take two-seaters. Hence, correspondents covering the flying visits of the Cardinal were limited to four: one each for news stories, photos, news reels and radio.

In such cases, the various news services agree on one man whose dispatches are pooled. Representatives of five major news services here agreed on assigning the place to Father O'Connor. He reported for them and, separately, for N.C.W.C. News Service, whose subscribers are mainly weekly papers.

Because of this arrangement, the N.C.W.C. News Service had the only eye-witness reporter throughout the Cardinal's Christmas visits with the troops. Father O'Connor's spot news dispatches for the daily press were used by Associated Press, United Press, International News Service, Reuters and Agence France Presse.

### Card. Agagianian Offers Mass For Armenian, Other Catholics In 'Red' Land

Los Angeles—(NC)—His Eminence Gregory Peter XV Cardinal Agagianian, Patriarch of Cilicia of the Armenians, offered a Solemn Pontifical Mass in St. Vibiana's Cathedral here recently for Armenian and other Catholics in Communist countries.

The Mass highlighted West Coast observance of the nationwide day of prayer for persecuted Catholics.

In the course of his four-day stay here the Cardinal was tendered a welcoming banquet at the Hotel Ambassador. The next stop in his itinerary is San Francisco.

During the week of January 6 Cardinal Agagianian will visit Fresno in the Monterey-Fresno Diocese. He will celebrate the Divine Liturgy in St. John's Cathedral, Fresno, and will be guest of honor at a dinner given by Fresno Catholics associated with leaders of the Armenian community. The Armenian community in Fresno is one of the three largest in the United States.

The Cardinal is scheduled to return to Boston after his West Coast visit. Boston College will confer an honorary degree on him January 13.

### Swiss Hierarchy Fails To Get Permission For Evening Masses

Basel—(NC)—An official application of the Swiss Hierarchy for permission to say evening Masses on the feast days of Corpus Christi, the Assumption, All Saints and the Immaculate Conception has been refused in Rome, it has been officially announced here.

The application had been motivated by the desirability to accommodate the faithful in diocesan districts where these holy days are not observed.

KIPA, Swiss Catholic News Agency, adds: "It seems then that in other countries, too, evening Masses might again be abolished." However, in Germany there is a growing tendency to introduce them on a scale even wider than heretofore.

## Britain's Catholic Population Put At 5,500,000

London—(NC)—The total Catholic population of all Great Britain now is around 5,500,000, according to the 1952 Catholic Directory, just published.

Catholics of England and Wales number 2,837,700 according to the latest available figures. These are Catholics who live regularly in one parish and are known to the clergy, but there are many more and the rough figure of Catholics for England and Wales is put at 4,000,000, or one-tenth of the general population. Scotland has another 1,000,000 and Northern Ireland 500,000.

The official figures for England and Wales show an increase over the year of 25,100. The Liverpool archdiocese heads the list with 430,000 Catholics, followed by the Westminster (London) archdiocese with 345,000.

Catholic conversions in 1950 decreased by 507 to 11,010 and marriages by 1,927 to 34,157. Churches and chapels open to the public total 2,867. There are also 911 private chapels where Mass is offered once a week.

The number of diocesan priests in England and Wales is 4,237, a drop of 126 from the previous year, but the number of members of religious orders rose by 82 to 2,447. The number of Catholic schools is 2,080 with 525,437 children, some of them non-Catholics, enrolled. Students for the priesthood number 799 seniors and 771 juniors.

The diocesan clergy includes 118 Polish priests and chaplains of European voluntary workers.

## POPE'S NIECE IN HOLLYWOOD



On their recent visit to the Disney Studios in Hollywood, Princess Gabriella Pacelli, niece of Pope Pius XII, and Monsignor John Patrick Carroll-Abbing of Italy's Boystown, are introduced by Walt Disney to his favorite Pinocchio characters. (NC Photos)

### Dr. William A. Gruse Wins Pittsburgh Award Of American Chemists

Pittsburgh, Pa.—(NC)—Dr. William A. Gruse has become the first Catholic scientist to receive the Pittsburgh Award of the Pittsburgh Section, American Chemical Society.

The award was presented at a ceremony here in recognition of scientific advances made by Dr. Gruse as Administrative Fellow of

the Petroleum Refining Fellowship at the Mellon Institute here.

Dr. Webster N. Jones, dean of engineering and science at the Carnegie Institute of Technology, recalled Dr. Gruse's achievements in the study of Lewisite gas in World War I. Dr. Jones said that the Rev. John J. Griffin, then head of the chemistry department at the Catholic University of America, gave Capt. W. Lee Lewis the idea of reacting acetylene with arsenic tri-chloride to produce a war gas.

## CYO Sports

### Gary Basketball

Senior A League

St. Michael 40, St. Bridget (No. 1) 18  
St. Luke 33, Assumption 32  
St. Mark 34, Holy Trinity 27  
St. Mary 28, St. Bridget (No. 2) 26  
St. Monica 23, St. Hedwig 22  
Sacred Heart 32, St. Bridget (No. 2) 18  
Holy Angels 42, St. Anthony 14

Senior B League

St. Mark 26, Holy Trinity 24  
St. Anthony 42, St. Luke 35  
St. Monica 46, Holy Angels 37

Girls League

St. Luke 26, St. Bridget 25  
St. Monica 27, St. Mark 19

### South Bend Volleyball

Girls League

St. Joseph (Mishawaka) 48, Holy Cross 26  
St. Casimir, 51, St. Monica 18  
Our Lady of Hungary 28, St. Stephen 27  
St. Adalbert 52, St. Patrick 21

## Ireland Urged To Build Up Film Productions

Dublin—(NC)—If Ireland wants to present the truth of her own culture, she should have her own film industry, according to W. J. Igoe, film critic of the Catholic Herald, London weekly.

Speaking here under the auspices of the National Film Institute, he said: "If you make Irish and Catholic films in Ireland, they will be in a measure pioneer works and should prove in time of great value to honest nations and to the Church."

Ireland, he said, has the material among her artists to make good Irish and Catholic films. The late F. J. McCormick (an actor of the Abbey Theatre who died in 1947) would go down in history as one of the greatest actors of the screen, Mr. Igoe said, and today Cyril Cusack and Denis O'Dea are recognized as fine screen actors who refuse to play any role offensive to a Catholic or to an Irishman.

Speaking about the "cosmopolitan" nature of Hollywood productions, Mr. Igoe said that as such they cannot respect the national feelings of countries like Ireland and Scotland. The Irish and the Scots are being travestied by these cosmopolitan film makers, he asserted.

The Rev. J. McGarry of St. Patrick's College, Maynooth, presided at the meeting which was also addressed by other Irish writers and critics.

### Cardinal Gets High German Award

Bonn, Germany—(RNS)—Michael Cardinal von Faulhaber, Archbishop of Munich and Freising, has been awarded the Great Cross of the Order of Merit by President Theodor Heuss of the Federal Republic of Germany.

The award is the highest of the five categories of the Order of Merit. It was bestowed on the 82-year-old cardinal, who was noted for his opposition to the Nazi regime, in recognition of his "distinguished service" to the German people. Only two other Germans have been similarly honored by the West German government.



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broiler  
clock  
automatic coffee-maker  
corn popper  
deep fryer  
disposal unit  
electric trains  
fan  
floor polisher  
hair dryer  
heat lamp  
portable heater  
heating pad  
hot plate  
knife sharpener  
ironer  
juice extractor  
floor lamps  
food mixer  
drink mixer  
power tools  
radio  
record player  
roaster  
sandwich grill  
sewing machine  
shaver  
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## FORUM

by  
REV. JOSEPH J. HENNES  
Diocesan Youth Moderator

### Program Suggestions For January

#### Religious

- 1) The Feast of the Holy Name of Jesus should have prompted Youth and their Elders to renew our good resolutions to honor and revere the Holy Name daily.
- 2) The Feast of the Holy Family (January 12) should encourage all C.Y.O.'ers and their families to attend Mass and receive Communion together. Ambitious groups of Youth might plan a breakfast for their parents afterwards.
- 3) The feast of Don Bosco, the Patron of Youth falls on January 31. Youth should receive Holy Communion in his honor on that day. The succeeding days are the First Friday, the First Saturday and the First Sunday of February. Be an example to your elders by receiving holy Communion on these four days.

#### Cultural

- 1) CYO'ers can set the pace for the March of Dimes Drive throughout the month of January. Consult your local committees for volunteer work.
- 2) Have you considered a lecture on Modern Art? A local artist or teacher might be glad to explain those "upside down pictures" to your group.
- 3) Don't forget... Service For Service Boys... in your community. Take that C.Y.O. Musical you have been working on to the hospitals. Even just a casual visit is always welcome.

#### Social

"Freeze the deck but not the atmosphere with an evening of Canasta in the parish hall or a C.Y.O.'er's home. Why not invite families and friends? Girls could serve coffee and cookies.

2) What about a Chance Dance? Let it be informal. It works two ways: (a) a chance to recruit new members; and (b) Teenagers will take chances on donated articles. Profits? C.Y.O.'ers.

3) A "Sing-for-All" can be a terrific evening. A leader suggests old favorites and others—a pianist would help things along, as could cokes or cocoa to wet the whistle!

#### Physical

1) Archery's an indoor sport that takes skill and practice. But potential Robin Hoods will love it. (See local sporting goods store about special rates).

2) Skate-mates get together for date at local rink to learn how to "dance on skates." Some mother-and-dad teams might be recruited to teach 'em how.

3) Basketball continues.

4) And how about Quoits?—a ring toss game that is inexpensive and fun for all.

Next week—Impress The Public —February is Catholic Press Month.

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## Offers Christmas Mass In Korea



While 2,000 men of the U. S. Seventh Division kneel in the snow, His Eminence Francis Cardinal Spellman of New York offers Mass on Christmas Day in Korea. The services were conducted during a heavy snowstorm, but the Cardinal was sheltered by a tent. The altar was decorated with pine boughs. JNP photo. (NC Photos)

## Spain Sends Priests To Latin America

Madrid—(RNS)—Two hundred Roman Catholic priests will be sent from Spain every year to help relieve the clergy shortage in Latin America, according to Bishop Casimiro Morcillo y Gonzalez of Bilbao.

Bishop Morcillo made the announcement on his return from a tour of Central and South America in his capacity as president of La Obra de Cooperacion Sacerdotal Hispanoamericana (Work of Priestly Cooperation in Spanish America).

To date, 83 Spanish priests have been sent by the Obra to Cuba, Mexico, Nicaragua, Colombia, Venezuela, Ecuador, Chile and Argentina. The group was created by the Conference of Spanish Metropolitans and approved by the Vatican in 1949.

Priests assigned by the Obra go to Latin America on a voluntary basis, serving for from three to five years, with the option of remaining or returning to Spain when their term has expired. They will come from all the Spanish dioceses and will be given a preliminary six-months' special indoctrination course before sailing for the New World. The priests will serve in established dioceses and not in missionary jurisdictions.

"Spain occupies a privileged position in comparison with Hispano-America and the Philippines," Bishop Morcillo declared, explaining the Spanish hierarchy's plans to help meet the need for priests in the Spanish-speaking countries overseas.

"In 1948, Spain had 28,610 priests for its 28,369,715 inhabitants, or one priest for every 991 persons. But there were only 20,841 priests for the 111,500,000 inhabitants of the Latin American continent and the Philippine archipelago, or one priest for every 5,347 inhabitants."

"Even greater," Bishop Morcillo added, "was the disproportion between the number of seminarians in Spain and in the overseas areas. Spain had one seminarian for every 3,701 faithful, whereas there was only one for every 25,565 in Hispano-America."

Bishop Morcillo said it was "up to Spain to be the first to offer help in solving what is such a grave problem in Latin America."

### CYA To Go Tobogganing

Fort Wayne — The Catholic Young Adults will go tobogganing or hiking on January 6 in Pokagon State Park. Members will leave the club rooms at 1 p.m. A square dance is scheduled for January 9 at the Twin Barns. Departure time is 7:30 p.m.

## N.D. Symposium To Honor Noted Italian Scholar

Notre Dame — A symposium in honor of the eightieth birthday of Don Luigi Sturzo, leading Italian exponent of Christian Democracy, will be held February 20th in the Graduate School at the University of Notre Dame.

Purpose of the Notre Dame symposium will be to honor the Italian priest, scholar and politician who, as founder of the Italian Popular Party in 1919, effectively brought to an end the alienation of the Catholic population of Italy from the government of united Italy and paved the way for the solution of the Roman Question. The Christian Democratic party now in power in Italy is the resurgent form of the Italian popular party, and the ideas of Sturzo are still its effective principles.

The various lectures which will compose the Notre Dame symposium will treat of the various facets of Sturzo's thought, principally his sociological theory, his political theory, his theory of the relation of Church and State and his conception of internationalism.

Speakers on the symposium program will represent three departments of the University, reflecting the fields of Sturzo's interest — philosophy, sociology and political science.

### Dominican Fresco 60 Yards Square

Dublin —(NC)—A priest-artist, attired in dungarees instead of his Dominican habit, is painting a 60-square-yard fresco, "The triumph of the Cross," over the high altar at St. Saviour's Dominican Church in Limerick.

He is the Rev. Aengus Buckley, O.P., a native of Cork and 39 years old. His dungarees manage to conceal his identity so that many who visit the church daily are not aware of the unusual role played by the priest-artist.

## N. D. Alumni Directors To Be Installed At Meeting, January 25-27

Notre Dame—Five new directors of the University of Notre Dame Alumni Association will be installed at a meeting of the Board of Directors of the Association to be held January 25 to 27 at Notre Dame.

New directors, elected by alumni of the University of Notre Dame for three-year terms, are: James G. McGolderick, New York City attorney, president of the Notre Dame Alumni Club of New York City; J. Ralph Coryn, Moline, Ill., business executive, past president of the Notre Dame Club of the Tri-Cities; John W. Courtney, Dearborn, Mich., field engineer, president of the Notre Dame Club of Dearborn; and Galvin Hudson, Memphis, Tenn., industrialist, Notre Dame Foundation Governor for Tennessee.

In addition to the regularly-elected three-year officers, Lester W. Foley, Foley, Fla., lumberman, was elected to fill a one-year term vacancy on the board.

The Notre Dame Alumni Board of Directors will elect national officers at the January meeting on the campus. The meeting also will feature a testimonial dinner given by the Board for the Rev. John J. Cavanaugh, C.S.C., president of Notre Dame, in recognition of the outstanding progress made by the Alumni Association during the years of his presidency. Father Cavanaugh will retire as Notre Dame president next summer.

R. Conroy Scoggins, Houston, Tex., attorney, is president of the Alumni Association. Leo Ward, Los Angeles, Calif., attorney, is honorary president. Vice-presidents are

William J. Sherry, Tulsa, Okla., oil man; William B. Jones, Washington, D. C., attorney; and Edward J. Beckman, New York City, advertising man. James E. Armstrong is executive secretary of the Association.

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# OUR SUNDAY VISITOR

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

Vol. XL

HUNTINGTON, INDIANA, JANUARY 6, 1952

No. 36

## A Layman's Ideas On Church Support

### Parish Is A Family And All Members Ought To Pull Together

BY JOSEPH A. BREIG

I HAVE heard and read many criticisms of some methods used in some parishes to raise money. Door collections, bingo, repeated sermons asking for more contributions, annual reports listing the amounts given by each parishioner—these and other devices have been de-

nounced by word of mouth and in print.

It is not my purpose in this article to argue about these matters. The point I would like to make is that I do not believe there is a pastor alive who

wants to resort to such methods. The pastors who do resort to them, I am confident, do so because they are driven to it. And they are driven to it by the ungenerosity of many parishioners.

I have often marvelled that so few sermons are heard on the subject of the grave moral obligation of every adult Catholic to contribute adequately to the support of his parish. I can only guess that pastors generally

avoid that subject because they wish to spare their people as much guilt as possible. Instead of hammering away on the moral obligation, they try all kinds of means—some of them almost funny—to coax and cajole their congregations into doing their duty.

It has often seemed to me that most pastors are like kindly mothers who do not command their children, under pain of sinful disobedience, to wash behind the ears. The mothers either do the washing themselves, or jolly the youngsters into going back to the washbowl and having another stab at it.

Now it is entirely in character that pastors should take much the same attitude toward their parishioners. We do not realize sufficiently that our pastors love us in the same way that parents love their children. Pastors do feel a deep spiritual paternal affection for their people. How could it be otherwise? They devote their lives and their energies to our welfare, as parents devote themselves to their children. And you can't devote yourself to any person without loving him to begin with, and growing to love him more and more as the devotion continues.

I have often said that in a certain sense, the chief reason that parents love their children is that the youngsters are a nuisance. There is a real and a profound truth in that statement. We love the little ones when they arrive, but we come to love them more and more as we sacrifice for them—as we give up sleep for them, as we do without things to provide for them, as we nurse them through illnesses, as we dress and undress them, bathe and brush and comb them, and give up our own pleasures to give them pleasure.

#### Secret Of Sacrifice

This is one of the secrets of the sacrifices which the saints make for God. When the saint fasts because he loves God, he centers his heart additionally on God. When he forces himself out of bed at night to praise God in prayer, he makes himself fall more and more in love with God. As he spends himself for God much as parents spend themselves for their children, he increases his devotion to God, as the parents increase their devotion to the youngsters.

The pastor is in the same position with respect to his parishioners. For them he gives up marriage and the joys of home

Continued on page 6

### Our Weekly Chat With You

Dear Readers...

HAVE you ever thought how you would feel in a Trappist Monastery, where you would deny yourself meat all the rest of your life and never speak except in praising and thanking God?

You say that would be a terrible life. No, it is the most peaceful life there is here on earth. Everyone who has entered the Trappist Order, did so voluntarily, out of pure love for God, under a strong impulse to earn a very high place in Heaven by living in the closest manner with God here on earth, separated from the secularism of

### We Speak For Your Pastor

FOR many years it has been our custom on the first Sunday of January to devote almost a full issue to the subject of Church Support. We know that this subject is distasteful to your pastor, and we'd like to have you think that in discussing money problems of the average parish, we are speaking to you for him.

Some of our regular features are omitted in this issue. They will be resumed next week.

the world. The strictest religious orders are receiving more vocations now than ever before.

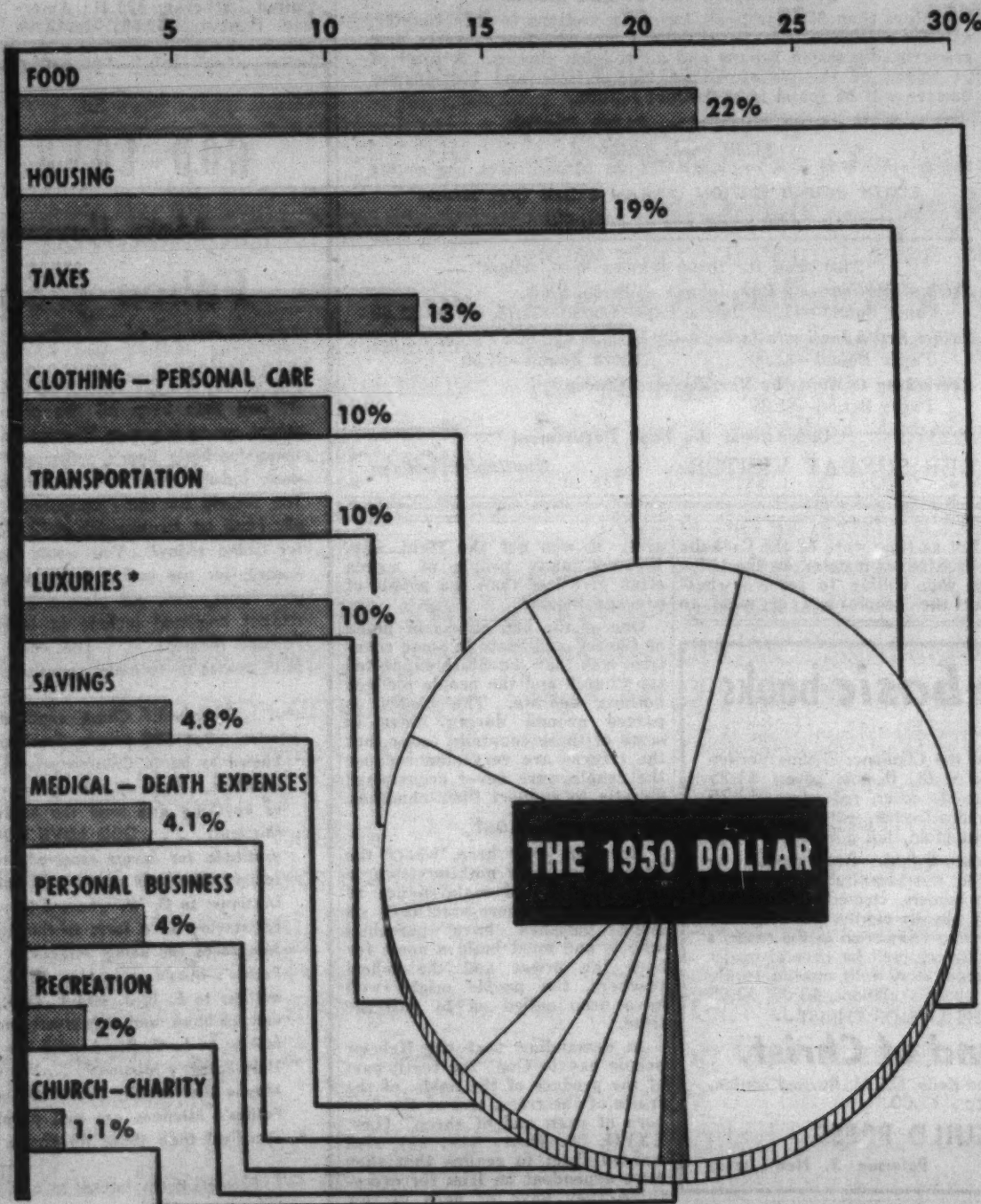
How would you like to give up your home and your friends and your country and dedicate your life to the conversion of pagans in China, or India, or Japan, or Africa?

You say that would be an unnatural thing? Not if Our Lord was right when He asked what a man would give in exchange for his soul; when He said that it would profit a man nothing if he gained the whole world and lost his soul.

If every human soul is infinitely precious in the eyes of God, then those who labor to lead them on to the supernatural destiny for which they were created are doing a very rational thing, and are made extremely happy in the doing.

In the Preface of every Mass, no matter how parts of it may vary according to the feast celebrated, you find these words unchanged: "It is meet and just, right and salutary, that we should always and in all places give thanks to the divine Majesty, the holy Lord, Father Almighty, eternal God."

### How Americans Spend Their Money



\*Includes alcoholic beverages, tobacco, amusements, sports, gambling devices, cosmetics, jewelry, etc. Many additional "luxuries" are also in the other categories.

Courtesy of the Golden Rule Foundation

### Another Layman Says

## We Receive So Much . . . But Give So Little

DONALD P. FARRELL

A FRIEND of mine was riding the bus from Pittsburgh to Johnstown one night some years ago. It was raining, and he was one of the first to push his way in as the bus was loading at the terminal. He took a seat on the back bench, alone, and confident that no one would disturb his two-hour reverie.

But he was mistaken. Through the dim yellow light he could see a short man, bearded and all in black, loaded down with shopping bags, lurching slowly, inevitably—yes, toward that last seat. With a twinge of annoyance,

my friend made room by moving over to one side.

As he peered studiously through the tiny curtains of his window, from the corner of his eye he could see the bearded one moving from one seat to another, talking to what was evidently his wife and family, making them comfortable.

Finally, as the bus rumbled on through the rain and darkness, in sheer boredom, my friend turned to his seatmate:

"Live around here?" he asked. "Just outside Johnstown." "Farmer?"

"No. A preacher."

Of course, my friend thought to himself. Beard, black clothes and, now that he noticed it, a broad-brimmed hat. Probably Amish—perhaps a Mennonite.

The conversation developed amiably, covering various phases of belief and worship, until it touched on church offerings. Specifically, how did the minister keep his plant going?

"Well," he said, "our people don't have very much. We're mostly farm folks, you know. But we all of us try to give 15% of our

income—and we get by, somehow."

Fifteen percent! My friend was thunderstruck. Here were these members of a tiny Protestant sect, without Mass, without confession, no Blessed Sacrament, no special devotion to the Blessed Mother—and still, for the crumbs of Christian doctrine remaining to them, they were willing to contribute 15% of their meagre income! If only we Catholics had the zeal of these simple Protestants!

Here we are, members of Our Lord's Mystical Body, the heirs of His complete teaching, benefiting by all the devices His divine in-

Continued on page 11



## Convert Campaign

# Each Parishioner To Win One Soul To Faith Yearly

Notre Dame, Ind. — (NC) — "The most systematic, far-reaching and carefully organized campaign to win converts ever launched in America is under way in the Diocese of San Diego under the direction of Bishop Charles F. Buddy."

This statement was made by the Rev. Dr. John A. O'Brien, professor at the University of Notre Dame, who just returned here after a month of strenuous lecturing in all parts of the diocese in an effort to spearhead the crusade for souls.

Father O'Brien has had extensive experience in convert work and has published three books on the subject. He was granted a month's leave of absence by the university to assist Bishop Buddy in organizing the campaign for souls. To assist lay workers in recruiting prospects he penned a special pamphlet, "Winning Your Friend For Christ," published by Our Sunday Visitor Press.

"For the first time in America," Father O'Brien said, "The effort is being made to enlist every Catholic man and woman in every parish in the entire diocese to win each year at least one soul for Christ. The response of the laity to the appeals of their pastors has been magnificent."

"Thousands of lay workers are calling at all the homes, extending a gracious invitation to churchless friends and neighbors to attend Information Forums where the truths of the Catholic Faith are explained in a kind and friendly manner and the divine foundations of the Catholic Church is made clear."

Already several hundred inquirers have been enrolled in such forums and the prospects for an abundant harvest of souls is most promising, he said.

The crusade for souls was preceded by a month of intensive and fervent prayer in all the parishes as well as in all the religious houses and institutions in the diocese. At the end of every Mass public prayers are recited in honor of the Holy Spirit, asking that light may be granted all inquirers to guide them safely into the Church founded by Christ.

The campaign has resulted in establishment of an Information Forum in every parish to accommodate the large numbers of inquirers. In addition, individuals unable to attend such forums are being instructed privately.

Great numbers of churchless people expressed both surprise and delight upon seeing Catholics show such deep solicitude to share with them the precious treasure of their holy Catholic Faith. A considerable number of non-Catholics stated

that they needed only this warm and friendly invitation to give them the courage to take a long-contemplated step.

One of the fruits of the campaign is the return of many lapsed Catholics who just needed a friendly call to help them in reviving their faith and in returning to its fervent practice. Father O'Brien wrote a special pamphlet, "Come Back Home," which lay workers placed in the hands of each fallen-away.

Great encouragement was given to the thousands of workers in the campaign by a cablegram from His Eminence Giuseppe Cardinal Pizzardo, secretary of the Supreme Sacred Congregation of the Holy Office, conveying the special blessing of the Holy Father upon all participating in the campaign. His Holiness Pope Pius XII expressed his earnest hope that the crusade will yield an abundant harvest of souls and so a pattern that will be widely followed.

## W. German Priests Barred From Going Into East Zone

Continued from page 1A

receive their training in Western Germany automatically lose their right of residence in the Eastern provinces. Thus the free exchange of clergy between Eastern and Western Germany appears effectively and alarmingly blocked by communist fiat.

Simultaneously the Red rulers continue to use every subterfuge in order to wean the people away from their churches. Wolfgang Groth, one of the top officials in the department of education of communist Eastern Germany, asked school principals throughout the Soviet zone "to avoid the singing of Christmas carols" at Christmas school observances. "Progressive hymns" were sung instead, in order that Christmas observances become "demonstrations for the will to preserve peace." Candles and fir-tree branches were barred as decorations at such observances, unless

they were combined with pictures of Stalin and Wilhelm Pieck, East zone communist president. Such pictures took the place of the usual Christmas tree trimmings.

In communist displays and posters Stalin was shown as Santa Claus for the "progressive" German. Toy manufacturers were urged to forego their customary models and to deliver carved communist "youth pioneers" and other "democratic" playthings rather than angels, trumpets and other "capitalistic baubles."

More than 50,000 Christmas packages sent to Eastern Germans by friends and relatives in Western Germany were held up at the zonal border and confiscated by the communist police. They are to be turned over to Red welfare agencies under the pretext that international traffic regulations were violated.

In spite of such ominous forebodings, preparations for next summer's Katholikentag, or national convention of German Catholics, in Berlin continue uninterrupted. According to an announcement of Auxiliary Bishop Paul Tkotsch, who is in charge of the local committee, tentative dates for the convention are now August 21 to 24. Three-day preparatory work-study group meetings will precede the official open-

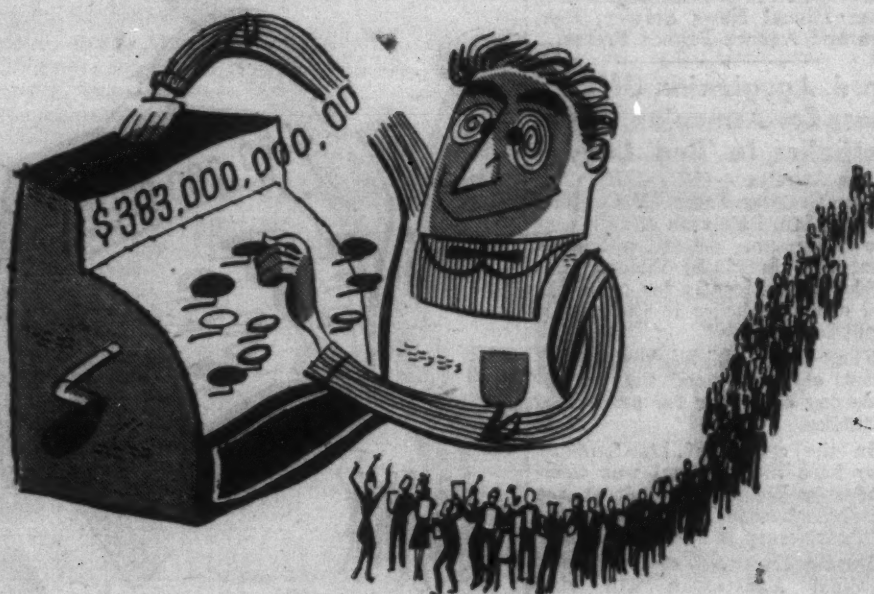
## Virginia Gregg To Star On 'Hour Of St. Francis'

Fort Wayne — Virginia Gregg, one of radio's most versatile personalities, gives a thrilling interpretation for the Hour of St. Francis in the role of a woman who tries to help the couple next door. The program will be heard at 9:45 p.m., Friday, Jan. 4, over Radio Station WOWO.

Adapted from a Woman's Home Companion story by Isabel Moore, the action begins with Adelaide and her husband watching a young couple hopefully moving into a Glendon house next to Adelaide's show-place of a home. The older couple soon find themselves involved in an effort to settle the quarrels of the younger. A friendly barbecue gives Adelaide the key to the trouble. It also unlocks a room full of memories which she uses in a supreme effort to keep the younger woman from making her own tragic mistake.

The slogan is to be: "One is the Lord, His Kingdom Come." A mass meeting on the closing day is to be held in the huge Olympic stadium.

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## For Indo-China



Most Rev. John Dooley, Irish St. Columban missionary, who was consecrated, December 21, Titular Archbishop of Macra and Apostolic Delegate to Indo-China. The eldest of a family of 21 children, he was ordained in the United States in 1931. He has three sisters in the United States, two of them in religious life. (NC Photos)

8 OUR SUNDAY VISITOR  
Fort Wayne Edition  
January 6, 1952



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*Your benefits are never reduced even though you are also insured in a Group Plan, Blue Cross or other Hospitalization Insurance. So if you are now a member of some worthy hospitalization plan, you still need this additional protection. Only a small percentage of people are confined to a hospital, and even then only for a fraction of the time they are disabled. Most people — over 80% — are confined at home where hospitalization plans do not apply. Or, they are hospitalized for a few days or a week, then spend weeks of convalescence at home before they can go back to work again. The North American Policy pays specified benefits regardless of whether you are confined to your home or to a hospital.*

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## RIGHT or WRONG

Editors' views on current  
events and others' comments

### Protestants Asked To Pay Tithes

THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST, which was formed a year ago to replace the Federal Council of the Churches of Christ in America, at a meeting of the Council's Department of Stewardship and Benevolence, held in Philadelphia a few weeks ago, decided to try to induce all the members of the 31 denominations belonging to it to begin during 1952 to pay a tithe, or one-tenth of their income, to religion.

The Rev. J. K. Thompson, of New York, Executive Director of the Stewardship Department, observed at that meeting: "We can see that the emphasis on Christian tithing is rapidly developing as a main theme in the churches of the National Council of Churches of Christ in the U.S.A."

He refers to "tithing," or the payment of one-tenth of one's gross income, to religion as a "custom established thousands of years ago."

This same gentleman reported that "tithing would be promoted through movies, literature, sermons and speeches."

It is very true that God Himself, in order to impress on people that His religion should mean more to them than any other thing in this world, introduced the custom of tithing. The Jewish people were obligated to pay one-tenth of their income, and to dedicate one-tenth of their crops to God. In the early Church, the first followers of Christ sold all that they had and used it for religion and charity. Then they contributed to a common fund which fed all of them.

## What's The Truth About Catholics?

Why 400 Million People  
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REV. JOHN A. O'BRIEN, Ph.D., LL.D.

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Ph.D., LL.D.

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OUR SUNDAY VISITOR,

Huntington, Indiana

But as time wore on the Catholic Church never insisted on the tithe, and was willing to receive whatever the people had in mind to

give. It was not the right way, because many people of means often give less than the people of average income.

One of the bad effects of union of Church and State in some countries was that the State supported the Church and the people pledged nothing definite. The basket is passed around during Mass in some of these countries today, but the returns are very slim because the people were never accustomed directly to support their churches.

### God Gives Most

However, over here, where the government pays nothing towards the building and maintenance of churches; and where practically all large parishes have parochial schools and must build a home for both the priest and the school teachers, the people might well have been called on to pay the tithe.

In demanding that the Hebrew people pay to God "the tenth part of the produce of the fields, of the fruits of the trees, and of the first born of oxen and of sheep" (Lev. XXVII, 30; Deut. XIV, 22), God wanted them to realize that they were dependent on Him for everything they have or need in this world. They depend on Him for their life, for their health, for the water needed for the growing crops, for the raising of animals, etc. God Himself transferred the tithe to his clergy. We read (Num. XVIII, 21): "I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry, wherewith they serve Me in the Tabernacle of the Covenant."

The custom of paying tithes, however, can be traced as far back as history goes, long before God selected the Israelites as His chosen people. We read of Abraham offering tithes to the royal priest Melchisedech (Gen. XXVIII) and Jacob is recorded as giving a tithe of all his possessions to the Lord. In fact the custom prevailed even among pagan nations. We read that in Lydia the tithe of cattle was offered to the gods; that the Arabians paid a tithe of income to the God Sabas; that the Carthaginians brought tithes to Melharth, the god of Tyre.

The tithe was also paid to civil rulers, to the Hebrew Kings, to

the rulers of Babylon. We read of its payment among the ancient Persians, Greeks, Romans and later among the Mohammedans.

The early Church also adopted the tithe system as "of divine law, since tithes were instituted not by man, but by the Lord Himself." Such is the provision of a canon of the Council of Macon held in the year 585.

The law of tithes for the support of religion was still in force in many countries of Europe before the late war, and prevails even now in the Province of Quebec, Canada.

In our own country the Mormons, the Seventh Day Adventists, and the Communists demand a tithe. Now most Protestant churches will try to get it. The Catholic Church over here has only recommended it, but never enforced it as a law.

### Per Capita Contributions Of Various Sects

THE per capita payments of Protestants to the church, even before there was talk of introducing the tithe, was as follows, according to the annual report for the year 1949 of the "United Stewardship Council":

Among the churches with membership of more than 1,000,000 the per capita contribution is as follows: Missouri Synod Lutheran, \$49.57; Episcopal, \$42.44; Congregational, \$39.66; Presbyterian, U.S.A., \$39.46; United Lutheran, \$35.41; American Baptist, \$32.69; Southern

Baptist, \$28.53; Methodist, \$26.08; Disciples of Christ, \$25.73. Among the smaller groups six had an average yearly contribution of more than \$100.00: the Free Methodists, \$169.11; Seventh-Day Adventists, \$138.28; Wesleyan Methodist, \$126.74; Missionary Church Association, \$111.95; Church of the Nazarene, \$104.64; Evangelical Mennonite, \$102.10.

The figures reported above do not represent what the family contributed, but the per capita contribution, which means that in a family of five, the Missouri Synod Lutheran members would have given over \$200.00; the Free Methodists over \$500.00; and even the Seventh Day Adventists, mostly poor people, would be giving over \$500.00 per family.

Catholics will never need to fear that they will be called on to go into their pockets so deeply, but they should be ashamed that they have been giving so little, as compared to members of other religious bodies, to the support of the things which they prize so highly.

### Expendable Wife

Orator: "Is there any man in the house who would let his wife be slandered and say nothing? If so, please stand up."

A meek little man rose to his feet. Orator: "Do you mean to stand up there and tell me that you would let your wife be slandered and not do anything about it?"

Little Man: "Oh, pardon me, I thought you said slaughtered."

## GOD LOVE YOU

Most Reverend

Fulton J. Sheen



ONE day a year some people wish others a "Happy New Year" and then keep all the other days for themselves. For that reason we wish you a "Happy Year" . . . Don't "swear off" something for New Year's. Rather "swear on" a little sacrifice each week for the Holy Father's Missions . . . The National Director of The Society for the Propagation of the Faith returns to The Catholic Hour on January 6th at 2 o'clock E.S.T. . . . Have you prayed for China today? You would have if you used a World Mission Rosary, for the yellow beads would tell your eye the intention of your heart. We will bless and send a World Mission Rosary if you request one and include at least a \$2.00 offering for the Holy Father's Missions . . . The world wants sin without suffering. Our faith invites us to make sacrifices without sinning.

Communist China expelled during 1951, 1,238 missionaries. But 300 priests, brothers and nuns, and 22 bishops are known to be in Chinese prisons. Share their persecution by a sacrifice. Give up something, — cigarettes, alcohol, a movie, or anything and send the equivalent to aid the Holy Father's Missions. . . . GOD LOVE YOU to M. E. S. whose \$30 is in gratitude for favors received; to Mrs. A. F. Y. and her altar society who sold cakes and raised \$30 for the Holy Father's Missions; to G. W. whose \$45 was sacrificed from remuneration for serving on a jury; to the 5th and 6th grade of a school in Minnesota for doing without a meal to give \$12 for the Holy Father's Missions; to Mrs. H. C. H. for \$1.20 earned selling old bottles; to F. E. J. and F. O'H. whose \$5 is offered from convert children and a convert mother for the conversion of the father; to L. C. R. who did her own laundry to save \$5 for the Holy Father's Missions . . . We want no gifts but only sacrifices. Maybe that is why practically none of the friends of the Holy Father's Missions are rich people. Those with little are more sacrificial than those who have much.

Extracts from letters to our office: India: "The present condition of the 300 poor girls in my school is beyond comprehension. I am unable to provide them with one full meal a day. If I give them sufficient food, they have to go naked." . . . New South Wales: "Many new districts should be opened but all the Fathers already have too much work." . . . China: "Our superior in Peiping has already gone crazy from electric shocks applied by Communists. The priests in prison must choose a position for the whole day, either sit down or stand up. Afterwards they cannot move for the day." . . . Egyptian Sudan: "In one year, two of us baptized 698 adults, 256 children, and distributed 55,000 Communions." . . . Ceylon: "Only 9 of the 40 stations under my care are provided with schools. The Bishop tells me to start schools in the other 31 districts. But how?" . . . Kenya Colony: "Our small statue of Our Lady in the class room has part of the face glued on. Little Tim, age six, not baptized said, 'Isn't Jesus sad because His Mother's face is glued?'" . . . India: "For 133,000 starving people I have only three drums of powdered milk, which is enough for only 250 children for a month." . . . Japan: "We started an orphanage and we have 13 babies already, some in a pitiful condition; one has eczema all over her face and arms, others have infected eyes."

If these inspire you to sacrifice, let the Holy Father Himself distribute your sacrifices. Send to His representative in the United States the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 E. 38th St., New York 16, New York, or your Diocesan Director.

## This year, read the *basic* books

### THE NEW TESTAMENT

From the Latin Vulgate: A Revision of the Challoner-Rheims Version  
Students' Edition — Small size (4 1/8 x 6), flexible cover, \$1.25  
Confraternity Edition — 5 x 7 1/2, flexible cover, red edges, \$1.75  
Reduced Size De Luxe Edition — Morocco leather, gilt edges, \$2.50  
Guild Edition — flexible leather, Levant grain, full gilt edges, \$4.00

THE LIFE OF CHRIST, by Isidore O'Brien, O.F.M. Recommended by the Confraternity of Christian Doctrine, this beautiful Life is called by America "a volume for seeking readers, cleared of abnormal problems and knotty technicalities." By its clarity and simplicity it is marvelously adapted to lay a lasting foundation in the reader's mind. Against a background carefully prepared for general reader and student alike, it evokes the Gospel story with moving reality and intimacy. 624 pp.; library and students' editions, \$3.00, \$2.00

Note: A book to use with THE LIFE OF CHRIST—

### Maps of the Land of Christ,

by Eugene Seraphin, O.F.M. and Jerome Kelly, O.F.M. Revised edition, four colors, 64 pp., \$2.00

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FORT WAYNE DIOCESAN EDITION OF

## OUR SUNDAY VISITOR

With YOUTH SECTION

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# Set A Budget For Church And Missions

In most Protestant churches local and general church needs are budgeted, and every wage-earner is approached once a year by one or two laymen to solicit and receive his annual pledge. The same person is then expected to collect the money at least quarterly, because more than half of those who make the pledges are not regular attendants at Sunday services. But the parish is fully canvassed by such solicitors.

Then all parishes are taxed for the denomination's educational institutions, hospitals, official church papers, the Home Missions, the Foreign Missions, Charities, etc., distributed throughout the territory covered by a Synod, or by the entire country.

Most Catholics are accustomed to make a weekly offering in a special envelope. Protestants use a two-pocket envelope, in one side of which they contribute what they pledge to the parish church, and in the other they give, according to their pledge, to the religious causes just mentioned.

Because Catholics do not collect systematically, according to a budget, of which every member is supposed to accept a quota, there must be more pulpits talk on money in the Catholic churches than in others. We wish it were not so. When all wage-earners are kept mindful, by someone within their block or narrow district, of payments on their pledge, it is unnecessary for the minister to do it.

We read in the daily papers lately that representatives of 32 districts of the Missouri Synod Lutheran Church met in St. Louis and adopted a plan calling for a budget for the year 1952 of \$5,250,000.00 for the regular works of the church body. This is an increase of \$500,000.00 over the budget of 1951, and \$1,000,000.00 above the 1950 budget.

Understand that this is not for the support of the Lutheran churches. It is for the support of works promoted by the Synod as such, and in addition to what the people pay to their parish churches. Now a \$5,000,000.00 levy on the Missouri Synod would be equivalent to a levy of nearly \$100,000,000.00 for the works of the Catholic Church in the United States over and above what people contribute to their parishes. The fact is, however, that Catholics of the United States do not contribute \$15,000,000.00 to the Home and Foreign Missions, to Peter's Pence, and to the several other national causes for which collections are taken up during the year.

But this Lutheran Synod itself, which does not have any more members in the whole nation than we have Catholics in the city of Chicago, is asking for another \$10,000,000.00 to be raised during the month of March for Missionary and Educational purposes. If Catholics throughout the United States were asked for a proportionate amount, it would call for nearly \$200,000,000.00 more. Hence the Catholic, whose religion has so much more to give him, is not a heavy contributor.

Then all parishes are taxed for the denomination's educational institutions, hospitals, official church papers, the Home Missions, the Foreign Missions, Charities, etc., distributed throughout the territory covered by a Synod, or by the entire country.

## Generosity To God Returned

CHARLES PAGE, an oil operator, believed in shooting square with God and man, but he had overlooked doing so with God until he was reminded of it by the seemingly hopeless condition of his young wife. He thought it over and began to tithe, hoping that, by way of reward, God would restore his wife's health. He did not feel right, however, because he was giving with the hope of getting immediate returns. At once he began to give more without bargaining with God. He felt that he owed God at least a decent share of his earnings and one tenth seemed to him fair at that time. And this tenth part of his income he gave without any hope of immediate returns. He got them, nevertheless. Contrary to the diagnosis and prognosis of the physicians his wife got well. He kept on tithing and became more and more prosperous. After a while he gave twenty-five per cent, then half, and finally all that he made after providing for his family.

He has given away millions. And he made ever more money and he learned to pray as men ought to pray and he helped his neighbor by making him more religious, not merely by helping him with money. The money gift is good, but by far the less helpful than real practical religious help—trust in God and a determination to deal squarely with God by keeping His laws and acknowledging Him as the Master.

# Give Out Of Pure Love Of God

In other articles in this issue we call your attention to the many religious bodies which actually demand a tithe or one-tenth of everyone's income, and not merely of their salary or wages.

We also apprise you that, beginning this year, 31 denominations will, by various means of publicity, try to induce their members to give a tithe.

If you gave one week's income during the year you would be paying a little less than two per cent. What you pay for membership in the Society for the Propagation of the Faith, for your diocesan paper, for other religious papers and magazines; what you

and serving Him with all our might and love.

We are too often pikers when it comes to supporting the Church and the cause of religion. We give little and grudgingly. We think we are doing much when we spend nickels and dimes on the Church and dollars on gasoline and sundry pleasures. And we wonder why we are stagnating religiously. We are not making sacrifices. And we are not generous with God. We are critics and faultfinders when we ought to bow low in humility.

—Fr. Walter Stehle, O.S.B.

have been giving for some time towards War Relief throughout the world, to Missions throughout the world, for your diocesan charities, and for everything else for which collections are taken up, would not amount to \$1.00 per capita. There are some individuals who give much more for these purposes, but there are more than 28,000,000 known Catholics in the United States, and we are certain that receipts for all those causes do not even approximate that many dollars.

The government does not ask you what you might care to give, but demands that you work for five or six weeks for the mere taxes it exacts from you.

We are certain that if all Catholics gave five per cent of their income for all causes, parochial, diocesan, national and international, no money appeal would be needed from the pulpit.

Of course when you prepare your Income Tax Report you are permitted to write off up to 15% for the money contributed to your church, your school, education, the missions, charities, etc.

If you were to take the trouble to match what you give to religion and charity with what you spend

on the movies, on sports, on cigarettes, hard and soft drinks, you would be surprised to see how much bigger that outlay would be than the amount you give to religion.

Never be one of those who gives just because he sees others giving, nor one of those who relate their offering to the amount someone else gives who is better off than you are. But give out of a pure love for God and for the cause which your offering is designed to help. If you do this, you will be well repaid and you will feel actually happy over what you did.

The Bible says that God loves "the cheerful giver." He also shows appreciation in return. It is so easy for God to reciprocate and there are so many ways in which He can do it.

## MOTHERHOOD

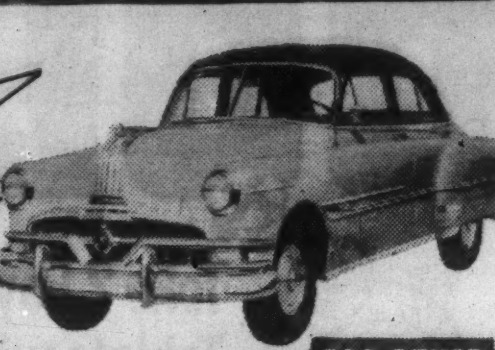
"MAGNIFICAT," a booklet of prayers in honor of St. Raymond Nonnatus for expectant mothers. A book that belongs in every Catholic home, hospital and church. 1 copy postpaid anywhere, 15c.

Send your order to:  
FATHERS OF OUR LADY OF MERCY  
3205 Fulton Road Cleveland 9, Ohio

# Win THIS 1952 Pontiac \$2500.00 in CASH

510 BIG PRIZES WORTH THOUSANDS OF DOLLARS!

NEW 4-DOOR DUAL-RANGE Hydramatic Drive Pontiac 8



ANYONE MAY WIN! START NOW

Relax by playing a new game, and win the prize of a lifetime! This game is sponsored by Family Times Magazine. The purpose is to acquaint you with this wonderful monthly magazine and its new money-making and hobby section. Each issue contains dozens of features such as articles on home-making, recipes, fashions and patterns. And now a new section tells you how to make spare-time money as well as many beautiful things for yourself, your home, family and friends. Every issue is worth dollars to you because it's full of money-making ideas. And in playing this game, you also have the opportunity to win the brand new, spectacular Dual-Range Hydramatic Drive Pontiac 8 four-door sedan, 1952 model, or \$2500 in cash—or one of 509 other expensive prizes—510 in all!

JUST 3 EASY STEPS THAT'S ALL THERE IS TO PLAYING THIS GAME

1. Read and follow the simple rules. How many four-letter English words can you find in the statement: "It Pays To Read Family Times Each Month." For example, using the letters in "It Pays To Read Family Times Each Month," you find the letters C-A-R-E, CARE, M-A-I-L, MAIL, and R-E-S-T, REST. How many other standard English words can you find? Start making your list now and see!

2. Count the number of words, write your total at the top of your list, print your name and address plainly.

3. MAIL YOUR LIST, along with \$1 for a full one-year subscription to FAMILY TIMES, Dept. 55-A, 3132 M St., N. W., Washington 7, D. C.

Your entry must be postmarked on or before midnight, January 21, 1952.

510 BIG PRIZES 510 CHANCES TO WIN

No one knows ahead of time who the winner in any contest will be. The winner must TRY in order to WIN. Others have won similar prizes. The same opportunity is now offered you. So try your hand at the big WORD-BUILDING Prize Game NOW! Think of the thrill of winning the brand new Pontiac or \$2500 in cash, or one of the 509 other prizes! Send your list and \$1.00 TODAY!

FAMILY TIMES, DEPT. 55-A 3132 M St. N. W., Washington 7, D. C.

(Your \$1 subscription must accompany your square so that your entry will be eligible to win.)

2nd PRIZE \$1,000 in CASH

3rd PRIZE 12-Foot Norge Home Freezer or 10-Foot Norge Self-Defrosting Refrigerator

4th & 5th PRIZES EACH an ESTATE Gas or Electric RANGE

One Estate, fully automatic Deluxe kitchen range; family size with 4 surface units including deep-well cooker, large oven and 2 utensil compartments; complete with all latest automatic control and safety features, and two exclusive features—Grid-All and Bar-B-Kewer Made Oven. OR, an Estate gas range of equal value if preferred.

6th Thru 10th Prizes: Each a LEWYT Vacuum Cleaner

and 500 OTHER GRAND PRIZES AS FOLLOWS:

For each of the next Ten (10) Winners: Zodiac 17-Jewel Automatic, Waterproof, Shockproof, Swiss Wrist Watches

For each of the next Ten (10) Winners: 50-piece William Rogers Silverware Sets

For each of the next Ten (10) Winners: West End 14-piece 8 and 10-gauge Aluminum Sets

For each of the next Twenty (20) Winners: Son Chief Pop-Up Toasters

For each of the next Fifty (50) Winners: 3 pr. 51-gauge 15-denier Holeproof Nylon Hosiery

For each of the next Fifty (50) Winners: Luxite gowns of Luxite's fine Nylon tricot, beautifully fashioned

For each of the next Fifty (50) Winners: One pair of Nappers, Holeproof's All-Nylon super-comfortable slipper socks—retail price \$3.95

For each of the next Fifty (50) Winners: 3 prs. of Holeproof Men's Nylon Socks

For each of the next Two Hundred Fifty (250) Winners: Procter & Gamble Lilt Permanent Wave Kits

## JUST FOLLOW THESE EASY RULES!

All Entries Must be Postmarked On or Before Midnight, January 21, 1952 IT PAYS TO READ FAMILY TIMES EACH MONTH

1. See how many standard English four-letter words you can make from the above sentence: "IT PAYS TO READ FAMILY TIMES EACH MONTH." Words such as C-A-R-E, R-E-S-T, H-O-M-E, and others. Do not use proper names, plurals, possessives, or words marked in the dictionary as foreign. Do not use any letter more times than it appears in the sentence.

2. Count the number of words, write your total at the top of your list, print your name and address plainly.

3. Prizes will be awarded for the longest correct list.

4. Judges' decisions, allowing all eligible words in Webster's New International Dictionary, Second Edition, are final.

5. Send in your list of words and \$1 for a one-year subscription to Family Times. Your subscription is necessary to qualify your entry in this big Word-Building Prize Game. Please do not send gift subscriptions. If you are already a subscriber, your subscription will be extended an extra year. In the event of a tie, a prize identical to that tied for will be awarded each tying contestant.

6. Anyone living in the U. S. is eligible except Family Times' owners, employees or members of employees' families, and winners of prizes worth \$100 or more in previous Family Times contests. Your list must be your own work. Only one member of an immediate family living at any address may compete. Only one prize to a person.

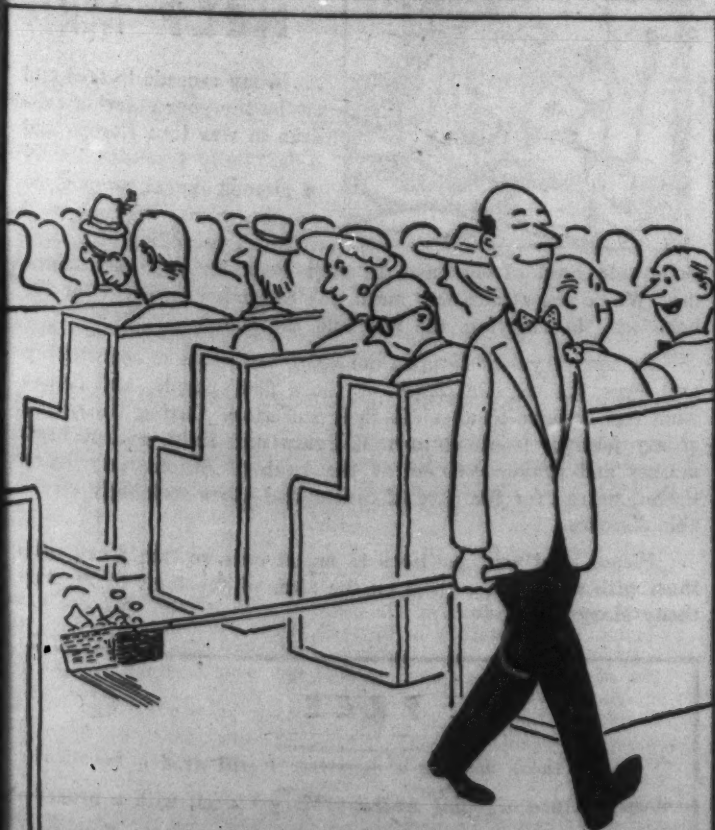
7. Be sure to send your entry on time. All entries must be postmarked on or before midnight, January 21, 1952. Mail to

FAMILY TIMES, Dept. 55-A 3132 M St. N. W., Washington 7, D. C.

8. All entries become property of Family Times and none can be returned. Be sure your \$1 subscription accompanies your list of words.

## All Angels' Parish

By HUGH DEVINE



"YOU CAN ALWAYS TELL WHEN FRED AVERY GETS A GOOD COLLECTION!"



## Scandal Sheet?

# We Look At Our Parish's Financial Report

ALBERTA SCHUMACHER

HOW do you feel about that financial report your pastor publishes every year? Do you regard it as a "scandal sheet," designed for entertaining reading? Do you object violently to the publicity, and sigh for the good old days when you could drop a coin into the collection basket without benefit of envelope?

If your answer to either of these queries is "yes," perhaps a little self-analysis is in order. In the first place, the annual report isn't intended to be amusing. Your pastor could provide just as many smiles with half the effort, if that were his intention. But in reality, he didn't make the reports. Each of his parishioners wrote his or her share, through the medium of the numbered envelope.

If you feel squeamish at having the amount of your offerings reduced to cold type, remember that this is no longer a matter solely between you and your conscience. The income tax collector is interested in your donations too. When you include their amount in your deductions, the figure printed in the church bulletin will substantiate your report. It is for your protection and convenience.

Of course, the annual report has other purposes also. Operating a parish is a business proposition, and demands that records be kept accurately, and reports made. And always there is the possibility that you will examine critically the amount after your name and tell yourself—"Good heavens, is that all I gave last year? Considering what I spent for other things, I

certainly didn't cut the Church in for much of a share. I'm going to make a good investment where it really counts, from now on."

And so you may aspire to be a "big shot" in the parish report as well as in the club house—a social leader in church support as well as at teas. If you put in even a dime or a quarter more each week, it will add up to a real increase in the final figures.

Remember, it is regularity of giving that counts. Tossing in a dollar every few months, and then ignoring the collection basket for several weeks will not give you much of a total when the accounts are added up. And what about those Sundays you were out of town on vacation, and so on? If you skipped your weekly contribution, the expenses of your parish church went on just the same.

## Odious Comparisons

Now, let's follow a fresh copy of your church's annual report in to your home. Mother wants to glance at it before starting breakfast. The boys want to see which of them put in the most, and the girls want to check up on all their friends. Dad will remain aloof, muttering something about "amunition for gossip." But a few hours later, he will remark casually, "Oh, by the way, where is that church report?" While he studies it, you peer over his shoulder.

"Look here," you chuck gleefully. "The Murphys have a brand new car, and they gave only half as much as we did, with our old jalopy. And the Schmidts gave only \$18.00, and her with that beautiful fur coat! What do you think of those Carter sisters—the best-dressed women in the parish, giving only a fourth of what we did. And the Wilders, always entertaining, and belonging to every club in town, gave \$4.00 less than we did. And that widow, Mrs. King, with her fingers simply dripping diamonds, put in only \$11.00 for the whole year!"

If the comment in your home runs something like that, you'd better put in a fast prayer for a double-order of charity. Perhaps Mr. Murphy is a salesman, and a new car is a necessity in making a living. Perhaps Mrs. Schmidt's fur coat was willed to her by a rich relative. Maybe the widow King's diamonds are family heirlooms which represent her only security in old age. Or maybe she plans to have them set into a monstrance when her only son is ordained a priest. Maybe the Carters are so beautifully-dressed because they make their own clothes out of cast-offs. Maybe the Wilders entertain so often, and belong to so many clubs, because he is a professional man, and the contacts are vital to his success.

Perhaps some of your fellow-parishioners have had illnesses which drained them financially. Perhaps they have debts they are

trying to pay. Maybe they are maintaining dependents in "homes," or in sanitariums. At any rate, be glad it isn't your worry. All you will be held responsible for in the Final Accounting is your own contribution. Did you give generously, according to your means? Did you give gladly—grateful that you live in a country where you are still free to worship in your church, and where your priests are free to come and go in the service of God?

There is another angle to consider. While you are raising your eyebrows at others, they may be doing likewise to you. Perhaps they are pointing to your contribu-

tion and saying, "Look at that. You'd wonder how they can afford a home movie outfit, when they don't do any better than that by the church," or, "The nerve of them—not giving any more than that, and then buying a television set!" Maybe someone saw you buying those steaks, when they were ordering hamburger. Maybe they wonder how you managed that luxurious vacation, and those hunting and fishing trips.

The truth is—we all have our little extravagances of one sort or another. So from now on out, let's look at that annual report in a new light, and if we must find fault, let it be with ourselves. What? You're still a little amused? Oh well—you're only human!

## Father Quiz

### on matters Catholic

**DID Archbishop Stepinac, who had been imprisoned in Yugoslavia for five years, befriend the Jews on the one hand, and, on the other hand, force Orthodox people into the Catholic religion?**

The first question we must answer with a positive YES, and the second question with a positive NO. False charges to the contrary were made by Marshal Tito in a letter to Drew Pearson. But the falsity of the accusations was proved at the time of the Archbishop's arrest, and proof of this falsity has been submitted to the public many times since.

When the Croatian regime sought to apply the Nazi racial laws to the Jews living in Croatia, the Archbishop sheltered them in his own home, and in monasteries and convents in his diocese. In fact the Archbishop established a Home to give housing and protection to old Jewish men and women. He succeeded in securing passports for a great number of Jews to enable them to find refuge overseas. Proof for this can be found in the archives of Rome if not at Zagreb, the capital of Croatia.

He told the court, which gave him only a mock trial: "My conscience is clear. History will one day render its judgment in this matter."

The trial of the Archbishop, as that of Cardinal Mindszenty, of Hungary, later, was conducted much like the trial of Christ. The attorney for the defense as well as the Prosecutor was a Communist, and false witnesses were summoned to give testimony against him.

It was a puppet regime in Croatia which issued an order that all Serbs, members of the Orthodox Church living within the Croatian territory, either had to emigrate or embrace the Catholic faith.

But the Archbishop immediately opposed the order and said in his Cathedral in July, 1941: "We call God to witness that we have always been opposed to any compulsory attachment to the Catholic Church. We must declare that the Church has done all in her power to give aid and protection to the Orthodox."

In perfect keeping with the Catholic practice barring forced conversions, the Archbishop organized a system under which each individual case or application for admission to the Catholic Church was subjected to the most careful scrutiny in order to insure the fullest compliance with canonical rules regarding conversions. Moreover the Holy See sent special instructions to Zagreb condemning any forced conversion.

Speaking as the Primate of the Croatian Hierarchy, the Archbishop issued this warning: "Only those may be received into the Church who, without having been subjected to force of any kind, must be converted of their own free will, after having become convinced in their own mind, that the Catholic Church is the only true Church."

Because the puppet government did not immediately withdraw its decree, Archbishop Stepinac made hundreds of appeals for it to be so and sent protests to the government. As a result there are thousands of Orthodox who literally owe their lives to the intervention of the Archbishop. It is an established fact that the very person who

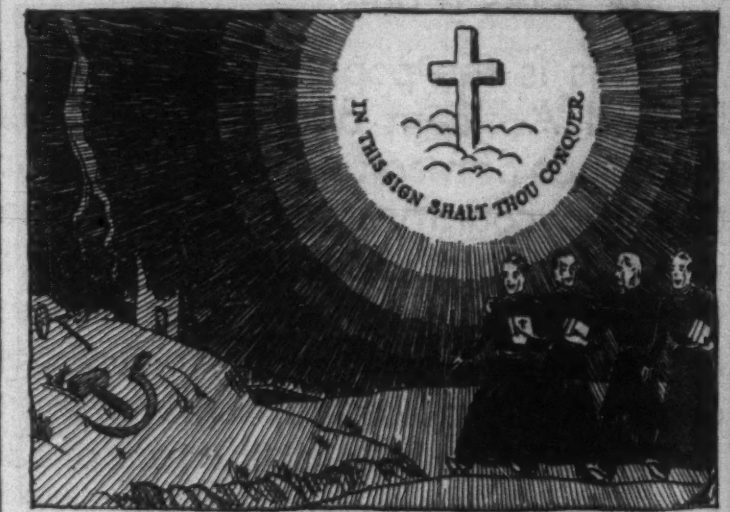
served as Judge of the Archbishop owed his life to him, as well as that of his brother and sister.

## America Is Getting Old . . .

The effect of birth control may no longer cause moral concern to large numbers, but it should cause

## HEADLINES IN HEAVEN!

The headlines of earth's newspapers are very terrifying—war, murder, crime. But they are not the headlines of heaven. And you can make those headlines by your kindness to the poor. Today we begin our appeal for help in building our second Shrine Chapel of OUR LADY OF FATIMA in our Near East Missions. It will take a long time to raise the sum we need, but you will have a headline in heaven for the mite you give. Remember that Our Lady promised at Fatima that even Russia would be converted, if we really prayed. Give a mite, and when you write, ask for "HEADLINES IN HEAVEN," our latest pamphlet. Our Lady, bless you!



### BEDWEED

Our souls are chalcies bedewed with the Precious Blood through the Sacraments. Can you give fifty dollars for a special chalice to be used by a needy Near East missionary priest in one of our poorest chapels?

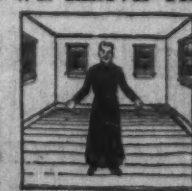
### ADORNED

Although it costs nearly a thousand dollars to furnish a mission chapel you can give the ciborium, holding the communion hosts, and the pyx, used in sick calls, for \$55. These are beautiful Eucharistic gifts.

**MONSIGNOR JOHN KIRK, AMERICAN PRIEST, FORMERLY WITH THE POPE'S REPRESENTATIVE IN ROMANIA, BEHIND THE IRON CURTAIN, NOW HEADS THE HOLY FATHER'S REFUGEE MISSION FOR ROMANIAN EXILES IN SPAIN. HE BEGS FOR OUR HELP. CAN YOU SEND HIM A STRINGLESS GIFT THROUGH US. THESE HOMELESS PEOPLE WILL BLESS YOU.**

### SHALL WE LEAVE THEM SO?

For two months we have been hoping to complete two chapels in Near East mission lands. For one we will need six hundred dollars to give it the proper sacred fur-



ishings. For another we need \$200. We are sure you will not want to see God's house unfinished. Won't you please help us?

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Francis Cardinal Spellman, President  
 Msgr. Thomas J. McMahon, Nat'l Sec'y  
 Msgr. Joseph F. Connolly  
 Very Rev. Andrew Rogosh  
 Rev. Wm. Kailer Dunn

Send all communications to:  
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## GI's Show The Way

OUR many young people who are working and earning as much money today as do their Dads, are, generally speaking, doing very little to help any cause of God in this world. They will be interested in hearing what the boys in the service did on Mission Sunday last October. The Bishop, who is at the head of the Military Ordinariate, wrote to the Chaplains serving in Korea and other battlefronts to ask that the Catholic soldiers, sailors and Marines be given an opportunity to contribute to the Mission Collection. The response was amazing. Within a month more than \$130,000.00 was sent to the Bishop who heads the Military Ordinariate, and this Bishop said that all returns were not as yet in.

These boys have seen, with their own eyes, the sacrifices which missionary bishops, priests, brothers and sisters have been making to win pagan souls to God. They had all left home and relatives—some many years ago—to consecrate their lives to this work. Thousands of them during the past year have been persecuted, tortured, imprisoned, murdered, or banished from the Communist-occupied countries in which they had been working.

Our boys have seen the devotion of the Chaplains to the spiritual welfare of their buddies, and have witnessed the priests' courage in going themselves to the front lines in order to minister to the wounded.

Youths, having only themselves to look after, for the most part, should be the best contributors to the Church and its many works, because their future is in God's hands to be blessed or not to be blessed in accordance with the manner in which they progress spiritually or become indifferent. Christ had told us that if we are not with Him we are against Him, and those who are against Him, if only by their indifference, cannot hope to win a big blessing on their marriage or on the family which they will rear.

Youths seem to forget that when they begin to discard the standards held up to them in the parish schools, God deserts them and the devil takes charge. He has not only been the world's trouble-maker, provoking wars and discord and confusion in every nation, but the destroyer of happiness in the individual homes.

Even in the Old Testament God gave them a warning: "Remember thy Lord in the days of thy youth, before the time of affliction comes." When youths do that they can face the future without worry or fear.

## Youth Has Something To Give, Something To Get In The Parish

PAUL SAUER

"NOW look, fellows," Father was saying, "I'm going to give it to you straight. I'll give it to you that way as long as we are working together, and I'll expect you to do the same. Then we will understand each other; we will help each other."

"What I want to say this time is this—the parish needs you . . ." Just what the rest of the words were I don't remember now. But I do know that when the group of us left "our" priest's office that night we were fired to our souls with conviction. For the first time,

it seemed we realized that we really belonged, we realized that we had a definite part in God's scheme of things, we realized that we were an important, working part of our parish.

Most of us, of course, realized that we were important long before Father mentioned the fact. But it was a different kind of importance we had in mind. We, like a lot of young fellows out of high school, thought of ourselves as being pretty big wheels. Some of us in the office that night could cut our share of fancy capers on the gridiron. A few could handle a basketball like midget Zollners or Celtics. And some of the fellows were the type who had even won medals for their studies! We were big wheels all right, provided somebody held a magnifying glass over us.

Deep down, I suppose we knew how much of ourselves was bluff. And Father knew too, but he didn't lash out at us for that. What he did was tell us that it is a lot better to be a little wheel that works than a big wheel that is good for nothing but display. All of us, he said, are little wheels in the machinery of our parish, little wheels in an important unit of the

big machine that Christ set up to save and sanctify the earth. Each of us has a vital job to do. Each of us must work to build up within us a functioning parish loyalty.

### What Can We Do?

In other circumstances a prologue like that might have meant a stiff lecture on the Fifth Commandment of the Church. But not this time. Father pointed out, right off, that there are certain things that we could not be expected to do for the parish. We could not, for instance, be expected to make heavy cash contributions at the regular, special, extraordinary, super-special, and super-extraordinary collections. Most of us aren't making that kind of money. And most of those who may be making better money than the average ex-high Joe find themselves strapped with man-size obligations at home.

Again, most of us cannot be ex-

pected to step into office in the various parish organizations and run those organizations flawlessly. Organizations mean people. And to run an organization a fellow has to know how to run people. To know that unless he be rarely gifted, a fellow has to have some years of experience behind him.

On the other hand, as Father noted, there are plenty of things that fellows—and girls too, for that matter—can do for the parish and eventually for souls. We can keep up a steady, convinced membership in one or more of the parish organizations. But it must be steady, with regular, on-time attendance at meetings and prompt, thorough fulfilling of assignments. And it must be convinced: it must be something we hold on to because we believe in the good the organization can do and is doing in the parish. Unless our membership has these two qualities it contributes

Continued on page 11

## Archbishop Fenelon

### After 300 Years Still 'Attractive, Brilliant And Puzzling Figure'

VERA B. AND LOUIS C. FINK

His full name was Francois de Salignac de La Mothe-Fenelon, bishop of Cambrai. Unless you had cause to study the Church of France, you may never have heard of Bishop Fenelon. He was born 300 years ago, and he died on January 7th, 1715. This is a good

time to look at this man of the Church called "attractive, brilliant and puzzling."

He was that, and more. He fought heresy, he taught school, he wrote treatises on poetry, history and the arts (he left 22 volumes, plus another 11 volumes of letters), he led an important archdiocese, he strayed from proper doctrines and got mixed up a little with heresy himself. Yet Fenelon accepted a rebuke from the Pope and went on to make a remarkable imprint on the world of his day.

What was he like, this strangely brilliant man? "He made himself father and brother to the priests in his diocese, and they bore him in their hearts," says one who knew him. Another writer credits him with "theological knowledge, persuasive eloquence and magnetic personality." He was a man whose life is worth looking at even today, 300 years after he lived.

His family was noble, and Francois Fenelon was educated by a tutor in his father's chateau. At the age of 12 he was sent to the University of Cahors, where he studied philosophy. Next, he went to Paris to study theology. At the age of 15, already showing signs of genius, Fenelon preached his first public sermon. At the age of 24 he was ordained, and three years later was given a unique assignment.

There was a French community—not unlike our modern retreat houses—devoted to Protestant young women about to enter the Catholic Church and to Catholics who felt in need of strengthening their faith. Fenelon began to justify the promises of his youth. Not only did he make converts, he developed a philosophy of bringing them into the Church which is worth studying today, when interest in our Church is so great.

"When hearts are to be moved," wrote Fenelon, "force avails not. Conviction is the only real conversion." He was criticized as being intolerant of other religions, but it was a group of Protestant authors who wrote that Fenelon "ever employed persuasion rather than severity in making converts."

In order to combat heresies, Fenelon and five companions went out to visit those parts of France where heretics were most numerous. He has been accused of using force, and argued that it was always an advantage to be made to do good. But his severity was actually mild, and in his own words he laid special emphasis on "gentle preachers" with a faculty for "winning the confidence of their hearers."

After this missionary period, Fenelon entered onto a teaching phase. Asked for advice on educating young girls, he wrote an essay which insisted on early instruction and a complete education in religion; he urged a more serious course of studies than had been customary at the time.

So successful was his treatise on education that Fenelon was asked to tutor the Duke of Burgundy, scheduled one day to be King of France.

### Tutored Future King

Continued on page 11

## 86 Years A Nun



Sister Mary Francis of the Third Order of St. Francis recently marked her 100th birthday in Williamsville, N. Y. A Mass in her honor was celebrated at the order's motherhouse by the Most Rev. John F. O'Hara, archbishop-designate of Philadelphia. Her record as a nun for 86 years is believed to be one of the longest in the history of the Church's religious orders.

## YOUTH section

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**Drug Addiction Among Youth** — What is the best solution to keep your youngsters (and yourself!) from becoming innocent victims of harmful drugs? Here is the surprising answer, convincingly demonstrated for all youths and their parents.

And be sure to read "Nobody Should Get Measles," an explanation of the new 'gamma globulin,' plus tips for parents. Profit by reading *New Year's Resolutions*. Tells how to keep God at your side all year long. "Parents As Umpires" shows how petty differences between youngsters can flare up — and how parents must be umpires to make each quarrel a beneficial object lesson. By all means read "Teen Age Is Exciting," with some excellent aids for parents on the guidance of young people today. An analysis of the teen age today — its problems and opportunities. (Plus many more equally interesting features in this new January issue. Better start your subscription NOW!)

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## Let's Produce

HERE is a Catholic view of learning the alphabet; for instance, it prevents you from thinking that the only thing that matters is the alphabet; or from supposing better people than yourself if they do not happen to have learned the alphabet . . ." In these words, the intangible G. K. Chesterton, English author and convert to the Catholic Church, sums up the case for Catholic education.

There is a world of meaning in what he has to say and we recommend it to your meditation, especially in view of some of the things we want to talk about in the following paragraphs.

Catholics in the United States have done an unbelievable job in getting into "practice the philosophy expressed by Mr. Chesterton. At the present time they can claim with justifiable pride to 714 elementary schools in which 688,741 students are learning something matters over and above the alphabet.

There are 2,429 Catholic high schools throughout the land in which 535,011 students are learning about God as a background for all other knowledge.

There are 236 Catholic colleges and universities in which the religion of science to religion is taught to 236,636 students.

This represents a total of 11,375

Continued on page 8



January 6, 1952

## News And Notes On Books

Conducted by Rev. G. J. Gustafson, S.S.

The Devil You Say! Joseph A. Breig, Bruce Publishing Co., Milwaukee (\$2.50).

It seems that a newspaperman named Joseph A. Breig, who is also a well-known writer, has got hold of a file of reports and instructions exchanged between the Working Devils on earth and the Bigdome Devils in the Home Office in Hell. He has compiled these papers into a book titled "The Devil You Say," published by Bruce Publishing Co., Milwaukee (\$2.50).

In a "Warning to the Reader" with which he opens this extraordinary volume, Reporter Breig serves notice that he has no intention of telling how he came into possession of these diabolical documents. All he will say is that anybody who has any acquaintance with demons will recognize right off that the secret papers he presents are right out of the horse's—or rather the Devil's—mouth.

The chapters in this curious vol-

ume are not numbered, but lettered—very strangely lettered. Newspaperman Breig—who claims to be the first correspondent to get the inside dope on Hell—explains that the fallen angels are allergic to numbers, because numbers remind them too much of the law and order in the universe, which can come only from a Supreme Lawgiver. "If I were a devil," says Breig, "I would not be exactly partial to numbers."

He points out that numbers recall to the demons such uncomfortable facts as the One God in Three Divine Persons, the Ten Commandments, the Seven Sacraments, the Seven Spiritual and Corporal Works of Mercy, the Twelve Apostles, the One Person and Two Natures in Christ, and so on. Therefore he is not at all surprised that the reports, as they fell into his hands, were lettered rather than numbered—and lettered very capriciously.

However that may be, Breig has

given the chapters subtitles in order to relieve the confusion of the reader. Some of these titles are "The Case of the Bouncing Baby," "The Case of the Bolshevik Bungle," "The Case of the Pretty Church-goer," "The Case of the Tidy Housewife," "The Case of the Horribly United States," and so on.

In the chapter on the Bolshevik Bungle, it is revealed that Communism is a diabolical plot that backfired on Beelzebub, and that orders have gone out from the Home Office to find a substitute. In "The Case of the Tidy Housewife," women are warned, on the best of hellish authority, that a husband and children are much more important than a house that looks like something out of Mansions Beautiful Magazine.

"The Devil You Say" is an amazing combination of fun, seriousness, whimsicality, satire, apologetics, and almost any other literary device you care to mention. In one way, it is a gigantic ribbing of hellish machinations and human foibles. In another sense, it is a flashing defense of men and women and children against their diabolical enemies. And all the way through, it stresses the point that God and the human race are special friends—seeing that God Himself became a human being.

At more than one point in the book, the devils themselves complain about that Devil Shopbull—who congratulates himself on having a Black Thumb—writes to

Demon Smokescreen that God (he calls God the Enemy) "is always giving these human hybrids what they call the breaks."

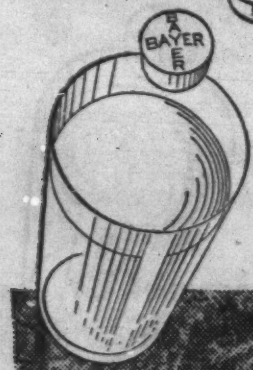
Shopbull is also the character who says, in another chapter, that "it is an insult to us for anybody to refer to radio announcers as infernal."

Even the names of the Working Devils and Home Office Devils—with the single exception of Lucifer—have a tang of sardonic humor. In addition to Shopbull and Smokescreen, there are such demoniacal personalities as Spleen, Dudgeon, Venom, Nutmeg, Thumbscrew, Twisttext and a dozen or so others.

In the course of the narrative (most of the chapters are in story form) Reporter Breig scrapes some sacred cows raw with his satire. Among the victims are the Planned Parenthooders, the "mercy" murderers, the Lust Culters and the divorce courts. He takes lusty swipes also at the Kremlin, and at the people who keep parish school children off public school buses, lest these little ones undermine the Republic.

There is going to be a lot of talk about this book, and a lot of laughter among its readers. It is the most unusual thing in Catholic letters in a long, long time. The devils, demons, imps and friends aren't going to like it at all. But every human being who has any sense of humor at all will love every word of it. It is a choice, by the way, of the Bruce Literary Foundation—which is no small compliment.

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Because no other pain reliever can match its record of use by millions of normal people without ill effect, one thing you can take with complete confidence is genuine

# BAYER ASPIRIN

## A Layman's Ideas On Church Support

Continued from page 1

life. For them he rushes out at night on sick calls. For them he endures the loneliness and the arduous waiting of the confessional. For them he fasts each night and offers Mass each morning. And for them he takes upon himself the endless financial worries of the church, and the school and the manifold welfare activities of the parish.

It is no wonder that the pastor has so deep an affection for his people that he does not wish to burden their consciences in the matter of contributions. He does not know their incomes, he does not know their expenses, and he does not want to ask for more than they should be giving. Yet the bills keep on coming in, and must be paid. It is no wonder that pastors often resort to fund-raising methods which arouse criticism—sometimes merely captious criticism, sometimes criticism more or less justified.

The point, then, that I would wish to make, is this. The relations between pastor and parishioners should not be competitive or antagonistic. Criticisms and complaints are pointless. The thing for Catholics to do is to take sides with their pastors in the arduous business of financing the magnificent growth of the Church. The thing for them to do is to put their shoulders to the wheel in the splendid work of saving souls.

The first step is to re-examine one's own contributions. The parish is a spiritual family. The pastor is a spiritual father; we are the spiritual children. Are we doing our share in bearing the family burdens? Or are we taking the pastor for granted, as we took our parents too much

### Christ In Prison

Recently we had the good fortune to talk with a most interesting priest from Holland. During the war he had spent four months in a prison camp waiting shipment to either Dachau or Buchenwald. He recalled how his Lord had not deserted him even there despite the Nazis.

"Each morning," he told us, "our guard, who was a Catholic, after seeing that the coast was clear, knocked at the door of the cell where two other priests and I were pent up. Inside, the guard went down on his knees, pulled out his wallet, took out an ordinary looking envelope, handed it to one of us and disappeared. What a consolation was ours! In that envelope were three Hosts which had been consecrated for us by a priest outside of the prison."

"As I look back on it now," he added, "it was much the best retreat I ever made. We had our breviaries, and hence Christ in the Sacred Scriptures. In our daily Communions we had Him in the flesh. With such a Companion we could bear anything!" — Action Now.

for granted when we were young? Are we expecting him to do all the work and make all the sacrifices?

But suppose that we personally are giving what we should be giving—and still the pastor must resort to odd methods of raising funds. Then why not, instead of criticizing, study the problem with the pastor and see what can be done about it? American Catholics are almost unanimously people of good will. They will do their bit if they see what bit is to be done. In the average parish, a committee of laymen and laywomen, sponsoring a few parish meetings, probably could double the annual income while eliminating fund-raising methods which are a nuisance to almost everybody—above all to the pastor.

The parish is a family. The pastor is a spiritual father who feels a profound affection for his people. From that beginning, it seems to me that there is no problem that cannot be solved, no reasonable aim that cannot be achieved. All that is necessary is for the family to pull together.



believable need of the poor in their flock for food and clothing. Won't you please help me in my campaign on behalf of the homeless, the starving, the sick and the poor?

In the very near future I am going to Europe to see with my own eyes the terrible plight of these poor people, and to see what can be done to alleviate their suffering. During the course of my journey I intend to visit Spain and Italy, and to have Masses and prayers offered at the tomb of St. Anthony Mary Claret, patron for the cure of cancer and other seemingly incurable diseases.

Please send your petitions to me at once so that I can take them with me to place them on the altar of the tomb of St. Anthony Mary Claret.

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In the very near future I am going to Europe to see with my own eyes the terrible plight of these poor people, and to see what can be done to alleviate their suffering. During the course of my journey I intend to visit Spain and Italy, and to have Masses and prayers offered at the tomb of St. Anthony Mary Claret, patron for the cure of cancer and other seemingly incurable diseases.

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REV. BROTHER JAMES, C.M.F.

Immaculate Heart of Mary Missions

4501 S. Ashland Avenue

Chicago 9, Illinois



## Keynote For 'Fan Mail' To TV Stars

CECILIA WADE

Dear Jane:

YOU are number two on my letter-writing list tonight. Don't get your feelings hurt though—my number one letter was not to a friend. It was to a TV comedian. Now don't get any queer ideas; I am not writing fan mail. I have never written to a movie star or celebrity of any kind in my whole life till tonight. I'll take the saints and the Blessed Mother for my models.

Frankly, this was a letter of constructive complaint. This particular comedian is—believe it or not—really funny sometimes. The trouble is that he isn't at all choosy about the material he accepts from his writers. He puts on some acts that mock the Holy Sacrament of Matrimony. I could have let myself go and really have told him plenty of uncomplimentary things. I figured if I did he

would only toss the letter into the waste basket.

I was fairly clever if I must say so myself. I started the letter with a sincere compliment. I told him he is the funniest comedian (it isn't much of a compliment at that!) on TV when he uses material that gives him a chance. I pointed out to him though that when he uses stale bad taste jokes about things we hold sacred he isn't being funny; he is being just plain offensive and is unwelcome in our living rooms. I told him all the other comedians use the same stale and foul lines, so why didn't he insist on clean original humor.

I suggested that he make his show a truly family show, that he think of a little child when he plans his program, and not allow anything in it that would harm the child. If he uses these ideas he will do more than clean up his program

—he will probably "clean up" for himself financially even, because people want real comedy without vulgarity. "If you want to be the most popular comedian, please the people," I wrote. "Most people want what I have suggested."

Daddy said I used psychology in the letter instead of sarcasm. That's good. I'll let you know if I get an answer from the man. Our baby-sitters organization is going to sponsor this type of letter complaint as one of its projects. Incidentally, even Daddy agrees it is more important that we young people complain because they will pay more attention to youth. They might figure old people are just past their "hey-day" and full of sour grapes. Daddy said that now I didn't.

Till next week  
Your friend,  
Anne.

## Gospel Story

## A Modern Wise Man

ALBERTA SCHUMACHER

"MY gifts are as the wise man's frankincense and myrrh," wrote a male reader of this column. "I have no gold for the Christ Child." Let me tell you this man's story as gleaned from his letter.

A little over a year ago Tony (I shall not use his last name) thought life wasn't worth living at all. He thought he had reached the end of his usefulness. Crippled with arthritis he lay on a bed of pain, considering himself a burden to his loved ones and without value for the world in general.

Worst of all the long hours of each day seemed to stretch endlessly, and the nights, as any invalid knows are worse. Other people sleep at night. The invalid often lies alone listening to the noises of night, or sometimes it is the deathly stillness of night, depending on the locality. When we are alone we

are most apt to become depressed about many things. This holds true especially of invalids.

"My wife shouldn't have to wait on me hand and foot," the man muttered aloud when he could stand the pressure of his thoughts no longer. In his own mind though he had to admit she had never acted as if he were a burden to her. She loved him. He loved her, too, and that made him feel badly to hold her back in life, as he considered he was doing.

There were his children, too, bright eager young things. Sometimes he could see how much it depressed them to watch him suffer and to know there was so little hope he would ever recover. "At that time," Tony wrote in his letter, "I was wasting completely the

gifts I had for the Christ Child, not realizing how extra special those gifts were. Even now when I think over the wasted years I am tempted to be unhappy, but not for long. I know now the secret of doing a lot for God in a very little while. I was started on my way to finding that secret by a little paragraph in Our Sunday Visitor about a year ago, a paragraph telling about an indulgenced Way of the Cross Crucifix that could be obtained for the asking. I wrote for that crucifix and the leaflet that went with it to explain its use . . ."

Yes, Tony wrote for the crucifix. The indulgenced Way of the Cross crucifixes are mailed to all who ask for them by Father Matthew Miller, O.F.M., 49 Rawson Road, Brookline 46, Massachusetts. Father Miller has already distributed nearly 130,000 of the crucifixes all over the world in his zeal to stir in men's hearts the ancient devotion of the Way of the Cross.

Father Miller has made this devotion so easy for shut-ins and sufferers like Tony. The crucifix is just the right size even for Tony's twisted hands to hold. Tony merely has to recite twenty Our Fathers, Hail Marys, and Glory Be's, while holding in his hand the specially indulgenced crucifix. These are in honor of the Stations of the Cross, the five wounds of

Christ, and one each for the intention of the Holy Father. Along with his prayer Tony offers his intense physical and mental suffering. He offers this devotion for the souls in purgatory, for sinners, that they may receive the grace to be saved, and for himself, too, that he may have the grace to continue his work for God without pausing to dwell on his own suffering, dwelling always on the suffering of Christ in the Way of the Cross.

From a man who considered himself a useless burden to those around him Tony has come to think of himself, and rightly so, as one of the key workers for the kingdom of heaven. Far from praying for a quick end to his suffering he begs God to let him work for many years at the work he has learned to do confined to his bed—the Way of the Cross devotion.

The graces Tony receives from his prayers enable him to be cheerful, and that in turn helps those who love him and care for his needs. Time and again this same transformation of spirit has occurred when an invalid wrote for the crucifix and began to use it fervently.

But why did Tony write only recently that his gifts for the Christ Child are as the wise men's frankincense and myrrh? Frankincense is a symbol of the sacrifice owing to God, and Tony offers sacrifice. Myrrh is an emblem of suffering, and Tony offers suffering. He unites all his prayers with the Holy Sacrifice of the Mass all over the world . . . he does this, remember, in his own room.

"I have no gold to give the Christ Child," Tony wrote, and this rather wistfully, I thought. Did you ever notice how those who give generously to Christ are always wanting to give more and more in every way. Tony gives spiritual gold, the gold of his humble acceptance of suffering. He is a modern wise man. He even jokes a bit to show his joyous spirit. When I wrote back and told him he was a modern wise man he replied with a pert card stating—"Now I know why this bed of mine has a sagging middle. It is my camel!" Can you beat that for an invalid?

Father Matthew Miller, Franciscan Apostolate of the Way of the Cross, 49 Rawson Road, Brookline 46, Massachusetts, desires to help more invalids by sending them his indulgenced crucifix.

## Path To Sanctity

There was one practice to which the Little Flower attributed much of her sanctity—a practice which would bring each of us to sanctity if we would faithfully follow it. Here it is: "On waking I think of the pains and sufferings awaiting me, and I rise feeling all the more courageous and light of heart in proportion to the opportunities I foresee of proving my love for our Lord. . . Then I kiss my crucifix and, laying it gently on my pillow, I leave it there while I dress and say: "My Jesus, Thou has toiled and wept enough during Thy three and thirty years on this miserable earth. Rest Thee today. It is my turn to suffer and fight."—Thomas A. Lahey, C.S.C.

## Society

Is the object of life only to live? Will the feet of God's children be fastened to this wretched earth? It is not to live, but to die, and not to hew the cross, but to mount upon it, and to give all that we have, laughing.—Paul Claudel.

Hands may seem small; fold them in prayer and they enfold the world.—Rev. James Keller, M.M.

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## Capitol Hill Priest Honored



The Rt. Rev. Msgr. Edward P. McAdams, pastor of St. Joseph's parish in Washington, D. C., which includes Capitol Hill, hangs a new autographed portrait of Vice-President Barkley to his valuable collection of portraits of famous Americans. The 74-year-old priest was showered with congratulatory messages by President Truman and other leaders of American public life on the occasion of the 50th anniversary of his ordination. Msgr. McAdams has the only complete set of portraits of United States Vice-Presidents taken while they were in office known to exist in this country. He also has a collection of the pictures of all the United States Presidents, including Presidents of the Continental Congresses, and of all the Justices who have ever sat on the Supreme Court.

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## Young Readers And Writers



ALMA SAVAGE, Children's Page Editor

### Letter From Alma

THINGS having to do with Christmas and Epiphany turn up each year until we find ourselves beginning to understand the real significance of these feasts. The knowledge comes to us through art, pictures, statues, music; we read stories of Christmas, we hear carols old and new, many of which have been handed down to us from centuries long past. But we must use our ears to hear and keep our eyes open wide.

A few days ago I had a pleasing visit with a young sculptress named Julia Porcelli who is interested in our Young Readers and Writers column, and has some good suggestions for us.

If you live near Buffalo you can see a fine life-sized statue of St. Thomas Aquinas which she carved from limestone: it is standing in the garden of the church by that name. If you live near Washington, D. C. you can see her statue of St. Benedict the Moor carved in ebony in the Library of Holy Name College. And if you live near New York you will not be far from Julia herself, a slim girl with live brown eyes and hair, and who, with chisel and mallet does the really hard work of carving from stone and wood.

Julia believes that all young people should draw. She says that children up to the age of seven can draw quite naturally, and 'quite well, and there is no reason why they should become self-conscious and stop drawing when they are older.

"The greatest gift God has given us is that of creating," she said, "whether it is drawing or sculpting, writing or engineering, and we should all follow through on whatever particular creative gift we have.

"It's great fun to make our own greeting cards, and children can make good ones. They can draw Our Lord or Our Lady with bright colored crayons or paint on colored paper; then they can paste a big seal on one side, and fold it in three, and address one side."

Why don't we start right now making our Easter cards?

"Of course, to be an artist is to try to be a very excellent workman," she pointed out. "Can you imagine our Lord when He was a carpenter making a wobbly table or chair? God was a perfect workman when He made the world, and so to grow into a fine artist, we must do everything we do with care and thought and great love; whether we are studying or reading or washing dishes, or making our beds."

### Statue Making For The Family

"There is great value in making things," Julia went on, "but I know what you think," she said, her brown eyes smiling. "You think that most people can't carve and can't draw. But they can," she said. "I'm not talking about just the people who are working at being artists, or going to school studying it. It helps us express ourselves; it helps us grow.

"Working at carving is good for people at any age," she said. "All a family needs is a newspaper spread over the kitchen table, some big bars of Ivory soap, and small kitchen knives. Next year you can make a crib, but why not start now making a statue of Our Lady or your favorite saint?"

"You know, carving is such a wonderful way to meditate—whether you use limestone, wood, or soap. I knew so much more after I had carved St. Thomas Aquinas—not only from reading everything I could find about him—but just from thinking about him as I worked.

"It's good for young people to work by themselves a good part of the time, but if a few friends in the same neighborhood are interested in carving, they can meet, start off with a prayer to the Holy Ghost, then begin work. Some-

times it's good to have someone read a chapter from a book about the people you are carving, while you are busy."

I hope you enjoy today's message to us from Julia. Some other time I am going to share with you the story of how Julia Porcelli happened to become a sculptress.

### Mother Seton

Eileen Sullivan

Grade Eight, St. Wendelin School  
Pittsburgh, Pa.

WHEN the colonies were first set up in America many missionaries and nuns were needed to teach the Christian Religion. Among those who taught and instructed the people was Mother Seton.

Elizabeth Ann Seton was born in New York in 1774 of non-Catholic parents. When she grew up she married, but in 1803 her husband died leaving her with five young children to care for. It was during a visit to Italy that she decided to become a Catholic, and she and her five children were received into the Church. After this she began to know and love God more than she ever had before. She wanted to give up everything for Him. She decided to lead a religious

### ACTS OF THE APOSTLES—CHAPTER 9

## SAUL

Marigold Hunt

DO you remember the young man called Saul, who looked after the coats of the people who stoned Stephen? Well, having seen Stephen killed in that very cruel way didn't put him off at all. He was still furious with the apostles and determined to go on persecuting Our Lord's Church until there were no Christians left anywhere.

He heard that there were a lot of them in Damascus, a city about 150 miles from Jerusalem, so he decided to go there next and bring back all the Christians he could find to be tried by the Council in Jerusalem. First of all he went to the High Priest to get letters to the chief Jews in Damascus saying that it was all right for him to arrest Christians and bring them back to Jerusalem. Then he found a party of people bound for Damascus and set out on his journey with them.

Going on a journey by yourself was very dangerous in those days—the more people you had with you the better, because there were robbers who watched lonely parts of the road and attacked any travelers they could find going along the road by themselves or with very few people with them. It took four or five days to go to Damascus from Jerusalem. I daresay if everyone had had a fast horse to ride it would have been less, but as some would be riding and some walking, the party had to go as slowly as if they had all been on foot. No one attacked Saul's party as far as we know, and they came at last quite close to Damascus, Saul still full of plans for catching Christians.

### Saul Sees Our Lord

SUDDENLY, without any warning, a great light shone around them, far brighter than the sun. Saul fell down on the ground and heard a voice say:

"Saul, Saul, why do you persecute me?"

This was Our Lord's voice speaking to Saul and telling him that persecuting His Church was just the same as persecuting Him.

St. Luke doesn't say here that St. Paul saw Our Lord as well as hearing His voice, but when St. Paul tells the story himself, later on, he makes it clear that he did see Him.

So there was Saul, still lying on the ground, with all his ideas turn-



You—I seek

You—I mean

You—Yes You—I love you

life according to the rule of St. Vincent de Paul.

A plot of ground in Emmetsburg in Western Maryland was given to her and her three companions where they formed the Sisters of Charity. Mother Seton was elected the first superior. The community grew and as new convents sprang up in different parts of the country, they were all dedicated to the same purpose—the education of youth and the care of the poor.

Mother Seton died in 1821, and the wonderful work started by her is still being carried on throughout the United States by her spiritual daughters, the Sisters of Charity.

### Young Contributors

Margaret Ryan, Grade 6, St. Columba School, Ottawa, Ill.

Marie Silver, Grade 5, Sherburn, Minn.

Cynthia Anne Powell, St. Mary's School, Temple, Tex.

Carole Ann O'Neill, Grade 8, St. George's School, St. Louis, Mo.

## for the children

## Chats Out Of Church

FATHER RAY GRIBBIN

TODAY I want to tell you a story of the Wise Men. It is a story you may have never heard, although it begins with the star in the east and the long journey to Bethlehem.

St. Matthew tells us that part of the story. He tells us the Wise Men came to Jerusalem and asked King Herod where they could find the new King. Herod himself did not

know, but he asked his own wise men and they said that the new King would be born in Bethlehem. Then King Herod told the Wise Men to go to Bethlehem and find Jesus. "Afterwards," he said, "come back to me and tell me where I can find him, so that I might honor him too." And the Wise Men said they would.

Then they went to Bethlehem and honored Jesus. They gave Him gifts of gold, incense, and myrrh. And they were happy because they had found and honored the new King of the world. They were so happy that they were even going to go back to Herod and tell him about Jesus. They did not know that Herod wanted to kill the new King. But "afterwards," because they had received a warning in a dream forbidding them to go back to Herod, they returned to their own country by a different way.

Here most people think the story of the Wise Men ends. But it does not end here. It goes on to the time after Our Lord had grown up, and suffered, and died, and gone to heaven. It goes right on to the time when the people who loved and remembered Jesus built a church over the cave in Bethlehem where He was born. On the walls

of that church the people put pictures of the Wise Men, so that who came to Bethlehem would remember their wonderful story.

For hundreds of years those pictures stayed on the wall. There were one year when a lot of Persians came out of the east to conquer the Holy Land and tear down all of the buildings the Christians. Everywhere they went they burned churches and destroyed whole cities. When they came to Bethlehem they were going to do the same thing.

Angrily they jumped from the horses and ran into the church with lighted torches. But when they got inside they stopped. They saw the pictures on the wall. They were dressed as they themselves were. The men in the pictures were Persians too!

So, even though those new Persians did not know the story of the Wise Men, they threw the torches away and left the church unharmed. Once more the Wise Men had honored Jesus, this time by saving His church in Bethlehem from destruction.

And their pictures stayed on the wall for many more centuries, telling pilgrims of their wonderful story.

### A Seventh Grade Girl Tells

## 'What Baptism Means To Me'

MARY M. FITZPATRICK

ON a certain day many centuries ago a very important event took place which has had a wonderful effect on my life, and which has made me a child of God. On that day, before His Ascension, Our Lord gave the Apostles the power to administer Baptism when He said, "Going therefore teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This institution opened for me the gates of heaven, which had been closed by Original Sin committed by our First Parents.

Soon after I was born my parents chose a Saint's name for me, so I could imitate her virtues and pray to her for protection during my life. By studying her life I could try to pick out one particular virtue and practice it during my life. My parents selected sponsors who promised in my name what I would have promised if I had the use of

reason. They promised to renounce the devil and his works. A profession of faith was made by the recitation of the Apostles' Creed. As I became a Child of Our Father, the "Our Father" was said too.

Upon receiving Baptism my soul was filled with these graces: sanctifying, actual, and sacramental. The virtues infused into my soul were: Faith, Hope, and Charity and the cardinal virtues. An indelible character was imprinted on my soul, and therefore the Sacrament can be received only once.

The moment the priest said the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the grace that filled my soul were sufficient to help me to lead a good life on earth and to merit eternal life in Christ, who made it possible for me to enter Heaven and be with Him forever.

## Father Conroy Talking

Continued from page 7

Catholic schools serving a total of 3,427,388 Catholic students.

These represent a vast outlay of money and sacrifices by Catholic parents. And when we take into consideration the fact that these same Catholic parents are willingly shouldering their full share of taxes levied in support of the public schools, only then do we begin to get the full picture.

All of this adds up to one salient fact for our Catholic students: They must produce and give evidence of this education as Catholic citizens. Parents do not ask their boys and girls to contribute their full share of tuition. They only live in the hopes that some day their boys and girls will take their places in life, grounded in the virtues and knowledge for which so much has been sacrificed.

Yet, very few students are aware of all this. They are inclined to take their schools, their teachers and their Christian education for granted. Often are they quick to criticize the aims and intentions of parents and teachers. If the school does not have a championship football or basketball team, they feel they must hang their heads in shame.

Elsewhere in these pages, Catholic parents are being reminded of their duties toward their parish

and school. Catholic students should take a hint. Very little being said to them about any contributions to the vast system of Catholic education. However, they must not be taken to mean they have no duties toward Catholic education. They have, and duty is to make the most of the opportunities. This is all that parent asks of them now.

Later on they (the students) will be in a position to contribute financially to support of schools but for now—it's parents as Catholic students. If a Catholic student would paste in his hat and resolve it for coming year every Catholic student would consider the schools at double the price!

\*\*\*\*\*  
We join with the Editor wishing all of our readers a happy, peaceful and therefore, Happy New Year!

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## Something To Give, Something To Get In Parish

Continued from page 7

giving to the parish, nothing to ourselves.

Speaking of contributing, we can't forget to do that too. The mere thought of that few of us find ourselves in a position to decorate the collection basket with "the heavy green" does not mean that we cannot contribute at all. In fact, a small contribution given regularly, week after week, is usually of far more use to a parish than a large amount given in a lump sum infrequently and haphazardly.

A friend of ours who is pastor of a church in a large Eastern city takes his young men and girls who have jobs to give in the weekly envelopes the equivalent of one hour's pay. That's easy and the idea has seemed to catch on. Granted that you work 40 hours a week, an hour's pay is only 2 1/2% of your weekly earnings. We unmarried young men who have little or no home and family expenses ought to feel mighty cheap if we're unwilling to

give that much to God's spiritual service station for us.

This is particularly true if the parish uses the envelope system. Under that system all the little sums pledged at the beginning of the year merge to form an income that can be calculated. Repairs and improvements can be made because the pastor knows where the money is coming from. Parish charities can be extended. Long term bills can be systematically reduced.

The envelopes, Father said, are for people like us a real and practical test of parish loyalty. It is not because of the money involved. That is generally an amount that is never missed. It is because of the effort involved—the effort to remember, to get the right change ahead of time, to load the envelopes, to carry them to church, to put them in the basket. Anyone who puts up with that petty nuisance week after week has to be loyal. And it is precisely this loyalty that is needed.

"But remember," Father insisted, "that while there is only one parish loyalty, there is a spiritual parish treasury as well as a material one. Each of us must make his regular contribution to both."

Put in just so many words, this startled us. Not many of us had thought of the fact that the help God gives his priests in the task of saving souls is roughly proportionate to the amount of asking and the amount of reward-earning activity being done. In other words, if we do not ask the parish suffers. If we do not do the parish suffers. We, being a part of the parish, suffer with it. So it is up to all of us to do our bit in this department too.

Here too the ideal is a weekly contribution. It is the contribution that does the most for the parish and, at the same time, does the most for us. That contribution is, of course, our Holy Communion. Think what it would mean in terms of your own parish — so many young fellows and so many young girls praying to their God within them, week after week after week, for the salvation of their own souls and the souls of all those in your parish. Think of the benefit to yourself, to receive Our Lord weekly and to share in the Communion of so many others!

Our lives are rich already, and they can be made richer by the paradoxical truth that when we share we increase what we have and what others have also. And if we have a deep parish loyalty we will reach into our pockets, and into our hearts, and into our minds to let our parish have a part of our many-sided wealth.

## Archbishop Fenelon

Continued from page 7

France. He went at this task with his usual vigor, even to the extent of writing new textbooks and putting a series of fables into book form for educating the Duke. Fenelon achieved prominence. He was given a self-supporting Abbey with considerable revenue; he was consecrated Archbishop of Cambrai.

And then the success story of the brilliant and popular priest took a disastrous turn. We will not attempt a complete explanation of the points of doctrine on which he went wrong. Let it be enough to say that the idea which he adopted was similar to an earlier heresy known as Quietism — which suggested that perfection consists in entire passivity of the soul, dispensed the soul from any active virtue, and which a Pope said would "neglect the collaboration which is due from us."

Archbishop Fenelon was attracted to this idea through Madame Guyon, a very spiritual woman who seems to have meant well. As a matter of record, when her doctrine was condemned by an ecclesiastical commission, Madame Guyon submitted to its judgment.

The Archbishop joined in the argument and wrote books on the subject with his customary brilliance. But a commission of Cardinals decided he was in error, and Francois Fenelon yielded. Furthermore, he said, he would do anything proper to prove his allegiance to the Pope.

He returned then to the work of his archdiocese. His priests loved him; the people came to expect his visits; and when war raged in the archdiocese, the leaders of both armies granted him permission to travel through their lines at will. He loved to visit the peasants in their homes, the rooms of his home were thrown open to the poor.

Another heresy raised its head then — Jansenism, which taught that human will could not resist either temptation or grace. Fenelon fought against that idea, but he was always gentle with his opponents. All this time, the Archbishop carried on a lively correspondence with his friends at court, his family, soldiers and servants. Ten volumes of these letters are included among his published works.

## Laws For Kings Too

In some of his writings, this prolific man discussed the ideal political state. He suggested a monarchy, but not an absolute monarchy. The king was to obey laws (a radical idea for the time) and unusual taxes were to be imposed only with the consent of the people (another radical idea.) He recommended that the temporal arm and the spiritual arm of the State be independent, but give each other mutual support. Historians think his plans were remarkably wise, but also a little too Utopian to succeed.

In his later years, the Archbishop was saddened as one by one his friends of a lifetime died. He passed, too, in 1715, but not before he had asked his superiors to name a successor who would be firm against the Jansenist heresy.

Archbishop Fenelon was truly a remarkable man. "He would perhaps have seemed more human in our eyes were he a lesser man," wrote Antoine Degert, "nevertheless he remains one of the most attractive, brilliant and puzzling figures that the Catholic Church has ever produced."

The Catholic Encyclopedia, summing him up, says he was "at once an ancient and a modern, a mystic and a statesman, Christian and profane, democrat and aristocrat, gentle and obstinate, frank and subtle."

## We Get So Much—Give So Little

Continued from page 1

genuity could contrive for our consolation and salvation, and what do we contribute? Is it as much as two percent, or even one percent of what we take in?

"What shall I return to the Lord for all that He has given me?" What indeed? We say that at every Mass, and what is our answer? "Take all of me, Lord, mind, heart, and will, body and soul, all that I am or hope to be—everything but my money..." That's about the truth of it as we think of the silver coin we dropped into the basket at the offertory a few minutes back.

I dare say that for practically every father of a family reading this, his most treasured presents last Christmas came to him from the hands of his children. He probably gives each of them a few pennies from week to week during the year, but it comes to him as a fresh surprise each Christmas when he finds again that his children have been setting aside their little monies, saving to buy their daddy a gift—perhaps a package of safety razors, a handkerchief, a few cigars... It's not the present that matters (it's his money in the last analysis), it's the self-sacrifice, the thoughtfulness of it that touches his heart.

But can't you see that we share precisely that same relationship with God? He is our Father and we are His children. Whatever monies we have come from His loving Providence. Our job, our clients, our customers, our bonus, our raise—everything comes by an act of His will. He can open or close that hand of His, depending on His good pleasure.

What must He think, then, after He has blessed us with an abundance of what we need, with a good job and plenty of cash, if we refuse to make a decent offering to religion?

And what must He think, again, if we are liberal in our support of His cause? For liberality to religion is an act of confident faith in His almighty power. We are acting then on the principle that we will never miss what we have given to the Church.

Remember: We take out of this life only as much as we have given away.

There is another aspect to this matter of supporting the Church: Prayer, fasting, and almsgiving are the classic ways of doing penance and making up for our sins.

"Water quencheth a flaming fire,

OUR SUNDAY VISITOR 11

YOUTH SECTION

January 6, 1952

and alms resisteth sins," says the Bible. "For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it." "Prayer is good with fasting and alms, more than to lap up gold. For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting." That's the Holy Ghost Himself speaking.

Now, we may be short on prayer and fasting, but surely there is no reason—other than avarice or lack of faith—for any of us to be short in giving to the Lord!

We give so much of our income to the Government in the way of taxes—as much as 20%. Surely, then, we can set aside a definite percentage for God—two percent, or five, or, for those with great faith, ten percent. God will not be outdone in generosity. It will come back to us. All we need is the faith to take that first plunge.

If only we American Catholics would follow the lead of our non-Catholic brethren. There are so many projects that need developing. We need bigger grade schools and more high schools, more seminaries, hospitals, homes for foundlings and orphans. Our home and foreign missions are desperately in need of funds. And, of course, our own pastor has to face the perennial problem of keeping the doors open in our own parish.

Won't you examine once again the matter of your weekly contribution to the Church?

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AGE \_\_\_\_\_ OCCUPATION \_\_\_\_\_

Number of dependent children (boys) \_\_\_\_\_ (girls) \_\_\_\_\_

My parish is \_\_\_\_\_

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Age \_\_\_\_\_ Occupation \_\_\_\_\_ ☐ Married ☐ Single

Number of dependent children (boys) \_\_\_\_\_ (girls) \_\_\_\_\_

My parish is \_\_\_\_\_







# Pope Tells People Of All Nations Church Wants To Help Secure Peace

For 13 consecutive years Pope Pius XII has devoted his annual Christmas message to an appeal for peace. On the Christmas just passed His Holiness declared that the world is suffering from a spiritual anemia and offered to the nations of the world the help of the Church in bringing about a "perfect Christian order," the only safe foundation for and guarantee of a genuine peace.

At a time when the threat of a third world war is greater than any time during the past years, the words of the Holy Father deserve careful study by every Catholic. For that reason we print in full the text of the Pope's Christmas talk.

Once again, and for the thirteenth time, the grace of the Holy Father permits us, on the anniversary of the Nativity, to address the Catholic world through this venerable See. Each year this lovely feast of Christmas gives us the occasion of expressing to all the faithful of the world our paternal greeting with a profound sense of the mysterious of faith, hope and love which shines, at the Crib of the new Saviour, those redeemed by Christ.

In contrast with the collapse of many earthly institutions and the failure of so many ephemeral programs, the spirit of God sustains, with the vigor of perpetual youth, His spouse the Church, the fountainhead of eternal life, whose ever more manifold manifestations reveal her supernatural character; inexhaustible comfort for each believer; ineluctable riddle for the enemies of faith.

How great is Our joy in finding ourselves once again in this Christmas gathering united with the faithful of all continents—and with those who are one with us in faith in God—nevertheless the harsh reality of the hour casts a shadow of clouds which hover menacingly over the

realize full well the intimate satisfaction and the unconditional unity with which Our devoted people always listen to the voice of the common Father; yet we are not unaware of the anxiety which they once again await in words on the great subject which stirs and agitates the human heart: the subject of peace. In particular, his precise and concrete statement on the contribution of the Church to the cause of peace itself; that is to say what contribution of the Church can be, what it can and should be, what it really is. May the Heavenly Father, Who at the birth of His Divine Son sent choirs of angels to sing of peace upon earth, inspire Our words.

## Two Opposing Sides

The present state of affairs demands from Us a frank and sin-

cere judgment upon events. But these events have reached such a critical stage that we are forced to recognize that the world is split into two opposing camps and that all men are divided into two clearly separated groups which consequently are very loath to concede to anyone any sort of liberty to maintain a position of political neutrality.

Now those who wrongly consider the Church as a kind of earthly power, or a sort of world empire, are easily induced to demand also from her, as from others, the renunciation of her neutrality and a definite election in favor of one or the other side. However, there can be no question of the Church renouncing her political neutrality, for the simple reason she cannot serve purely political interests.

Let it not be thought that this is a mere play on words or concepts. It suffices to have an elementary notion of the foundation upon which the Church as a society is based, in order to understand Our meaning without need of further explanations. The Divine Redeemer founded the Church in order to communicate to all men through her mediation His truth and His grace unto the end of time. The Church is His "Mystical Body." She belongs entirely to Christ, as Christ belongs to God. (1 Cor. 3, 23).

Statesmen, and at times even churchmen, who want to make the Spouse of Christ their ally or the instrument of their political alliances, either national or international, would do injury to the very essence of the Church and would inflict damage on the life which is proper to her; in a word, they would bring her down to the same level on which conflicting temporal interests are locked in struggle. And this is and remains true, even where there is question of ends and interests legitimate in themselves.

Whoever, then, would wish to detach the Church from her supposed neutrality, or bring pressure to bear on her in the question of peace, or diminish her right freely to determine whether, when, or how she may wish to come to a decision in the various conflicts, such a one would not make the Church's cooperation in the work of peace easier. For any decision on the Church's part, even in political questions, can never be purely political, but must always be "sub specie aeternitatis," in the light of the divine law, of its order, its values, its standards.

It is not rare to see purely temporal powers and institutions abandon their neutrality, and align themselves today in one camp, tomorrow perhaps in another. It is a game of alliances which can be explained by the constant shifting of temporal interests. But the Church keeps herself aloof from such unstable alliances. If she passes judgment, that does not mean that she is thereby abandoning a neutrality hitherto observed; for God is never neutral toward human events in the course of history, and so neither can His Church be. If she speaks and judges on the problems of the day, it is with the clear consciousness of anticipating, in the power of the Holy Spirit, the sentence which at the end of time Her Lord and Head, judge of the universe, will confirm and sanction.

Such is the proper and superhuman function of the Church regarding political questions. What, then, is the meaning of that empty phrase about a neutrality which the church should abandon?

The Church does not judge according to purely political norms. Others, on the contrary, in the interests of peace, demand the neutrality of the Church. But neither have these a correct idea of the place of the Church in the midst of the world's great events.

She cannot come down from the lofty supernatural sphere where political neutrality has no meaning, in the sense in which this concept is applied to earthly powers. This does not exclude, but rather increases, her share in the toils

and sufferings of her divided members in either camp, and intensifies her grief at the clash of opinions and desires in her ranks.

The Church cannot consent to judge according to exclusively political norms; she cannot tie the interests of religion to particular policies of a purely earthly scope; she cannot run the risk of giving any reason for doubting about her religious character; she cannot forget for an instant that her role of representative of God on earth does not permit her to remain indifferent, even for a single moment, between "good" and "evil" in human affairs. If that were asked of her, she would have to refuse, and the faithful on both sides would, in virtue of their supernatural faith and hope, have to understand and respect her stand.

## Church's Work For Peace

Since this contribution cannot be purely political, and since the normal place and essential mission of the Church is not in the area where nations—friendly, antagonistic, or neutral—continually meet, bringing with them their ideas and concrete political ten-

dencies, what, then, should be her contribution to the peace? What is the legal right, what the peculiar nature of this contribution?

The legal right? Behold: nowhere will you find it as clear and almost palpable as at the crib of Bethlehem. The Infant lying there is the Eternal Son of God made man, and His name is "Princeps Pacis," Prince of Peace. Prince and founder of peace—such is the character of the Saviour and Redeemer of the whole human race. His sublime divine mission is to establish peace between each man and God, between men themselves and between peoples.

This mission, however, and this desire for peace are not born of timidity and weakness, which can meet evil and the wicked only with resignation and patience. Everything in the frailty of the Babe of Bethlehem is hidden majesty and contained force, which only love restrains, in order to make the hearts of men capable of begetting and nurturing peace, and give them the strength to overcome and scatter all the forces that might compromise its life.

But the Divine Saviour is also the invisible head of the Church; and for that reason His mission of peace lives on and is active in the Church. Every year, with the renewed memory of Christ's birth, is renewed, in her deep consciousness of her title to contribute to the work of peace, a unique title which transcends every earthly thing and stems immediately from God, an essential element of her nature and of her religious power.

## Popes As Peacemakers

This year, once more, the Church kneels before the crib and receives her mission from the Divine Infant, the Prince of Peace. At His

side she sees revealed true human nature, true in the fullest sense of the word, for it is the very human nature of God, her Creator, her Redeemer, her Restorer. With eyes tenderly fixed on the face of the infinitely lovable Prince of Peace, she listens to—the heart beats which tell of a love embracing all mankind, and is inflamed with ardent zeal for this mission of her Lord and Chief, which is also her own, the mission of a peacemaker.

Consciousness of this mission has always been keen and effectively active in the Church, especially in her supreme leaders, the Roman Pontiffs. Justly then, Our great predecessor, Leo XIII, recalled to the world the peacemaking activity of the Popes when he

Continued on page 14

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Keep Those  
solutions  
Continued from page 12  
the power to know, and the  
st, the power to know: Your  
nality is expressed in the  
hts that fill your mind, be-  
your thoughts will determine  
ay you will act. It is as im-  
ble for sordid thoughts to  
ce pure actions, as it is im-  
ble for swine to fly. Swine  
cannot rise out of the

Secondly, the power to love:  
character shines forth  
gh the things you seek and  
e. "Where your treasure is,  
also is your heart." A truly  
woman seeks and loves the  
ness of her home, her fam-  
a faithful husband, all the  
s that are not against the  
ands of her God and the  
ch. Her personality is beau-  
because her desires are all

short, when your thoughts  
desires, when your heart and  
mind are in harmony with  
-laws, you will have laid a  
foundation for character de-  
ment. These New Year reso-  
s have great possibilities for  
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LIQUID OR TABLETS

# Pope Tells People Of All Nations Church Wants To Help Secure Peace

strength is not based upon true  
freedom. This is a new danger  
which threatens the peace, and  
which in the light of Christian  
social order we must deprecate.  
Whence originates among not a  
few highly placed persons in what  
is called "the free world" an aversion  
to the Church, that importunate  
preacher of something which  
others pretend to have, but have  
not, and which by a strange in-  
version of ideas, they unjustly say  
that the Church has not: We mean  
respect and esteem for genuine  
freedom.

But the invitation of the Church  
meets even colder welcome from  
the opposite camp. Here, indeed, it  
is claimed, true freedom reigns be-  
cause social life does not depend  
on that uncertain figment of the  
imagination, the autonomous in-  
dividual, nor does it make pub-  
lic order as indifferent as possible  
to values that are absolute, but  
everything is strictly bound up  
with and directed toward the exis-  
tence and development of a defined  
collectivity.

The results, however, of the  
system we are now speaking of  
have not been happy, nor has the  
activity of the Church become eas-  
ier, for here the true concept of  
freedom and personal responsibil-  
ity is defended still less. How could  
it be otherwise when God is not  
Sovereign, when social life and ac-  
tivity do not gravitate around Him,  
nor have their center in Him? So-  
ciety is nothing but a gigantic  
machine whose order is only ap-  
parent, because there no longer ex-  
ists the order of life, of the spirit,

Continued from page 14  
of freedom, of peace. Like a ma-  
chine, its activity is material, de-  
structive of human dignity and  
freedom.

In such a society, the contribu-  
tion of the Church to peace, and  
her counsels of genuine order in  
real freedom are given under very  
difficult circumstances. However,  
the alleged absolute social values  
are capable of inspiring enthusi-  
asm in youth at a critical age,  
while not rarely the youth of the  
opposing side, prematurely disil-  
lusioned by bitter experience, have  
become weary, skeptical, incapable  
of taking any interest in public  
and social life.

Peace, as we have said, cannot  
be assured unless God reigns in  
the ordered universe He has estab-  
lished, in the duly organized so-  
ciety of nations, in which each na-  
tion effects peace internally among  
free men and their families, and  
externally with other nations, an  
order guaranteed by the Church  
according to her office and in her  
own field of action. Such has al-  
ways been the aim of great and  
wise men even outside the Church,  
as also in modern times on the oc-  
casion of the Vatican Council.  
(Conc. Vat. postulata patrum, de  
re militari el bello. Coll. Lac. T.  
7, No. 9, N. 861-866).

## 'Church Of Silence'

Meanwhile, the Church works  
for peace by awakening and stim-  
ulating a practical understanding  
of the spiritual heart of the prob-

lem. Faithful to the spirit of her  
Divine Founder and to her mission  
of love, she endeavors to the best  
of her power to offer her good of-  
fices wherever she sees the threat  
of a conflict between nations.  
Above all else, this Apostolic See  
has never shirked such a duty, and  
never shall.

As we well know and deplore  
with a heart deeply grieved,  
throughout vast regions of the  
world, this invitation of Ours to  
peace does not reach, except in  
mutilated form, the "Church of  
Silence." Millions cannot profess  
openly their responsibility before  
God for peace. In their very homes  
and churches even the ancient tra-  
dition of the manger, so dear and  
familiar, has been abolished by the  
despotic will of those in power.  
Millions are in no position to ex-  
ercise their Christian influence for  
moral freedom and for peace, be-  
cause these words, freedom and  
peace, have become the stolen  
monopoly of professional trouble-  
makers and worshippers of force.

Nevertheless, even with bound  
arms and closed lips, the "Church  
of Silence" nobly responds to Our  
invitation. With a look she points  
to the still fresh graves of her  
martyrs, to the chains of her con-  
fessors, confident that her silent  
holocaust and her sufferings are a  
most potent contribution to the  
cause of peace, because they are a  
most noble invocation and a most  
compelling title to win from the  
Divine Prince of Peace, grace and  
mercy for the fulfillment of her  
mission. "Grant peace, O Lord, in  
our days."

## O.S.V. Pilgrims To Visit Spain, Rome, Holy Land

PEACE—for all mankind will be  
the theme of the first post-war  
International Eucharistic Congress  
to be convened in Barcelona,  
Spain from May 27 to June 1 next  
year. More than 1,000,000 pil-  
grims from every corner of the  
world, speaking every known  
tongue, will participate in the mem-  
orable ceremonies of the Congress,  
chanting the traditional Catholic  
hymns, and reciting prayers, as  
one great voice proclaiming their  
belief in the Holy Eucharist.

Members of the Our Sunday  
Visitor Pilgrimage to the 35th In-  
ternational Eucharistic Congress,  
under the personal leadership of a  
Bishop of Fort Wayne, will par-  
ticipate in the impressive cere-  
monies. The members will sail from  
New York April 30 in the R.M.S.  
Queen Mary of the Cunard Line.  
Reservations and inquiries are  
being received by Our Sunday  
Visitor, Huntington, Indiana, by  
all offices of American Express-  
Catholic Travel League and by all  
recognized travel agents through-  
out the United States.

The group will also visit Rome,  
where an audience is planned with  
His Holiness, Pope Pius XII, and  
the Holy Land to visit Old and  
New Jerusalem. In Paris the  
Bishop will conduct special ser-  
vices for the members in the  
Shrine of the Miraculous Medal.  
While at Barcelona to participate  
in the colorful ceremonies of the  
first post-war International Euchar-  
istic Congress the members will  
use the modern facilities of the  
new S. S. Independence of Amer-  
ican Export Lines as their hotel  
and for meals.

The members will embark in the  
S. S. Independence at Naples on  
May 16 for the interesting cruise  
to the Holy Land, the visit to Bar-  
celona to attend the Congress, and  
the return voyage to New York  
along the sunny Mediterranean  
route. Early application for mem-  
bership is suggested as accommo-  
dations are limited.

For three nights father had  
struggled dutifully to help his little  
daughter unravel the puzzling  
arithmetic problems she had been  
given for homework. They were not  
making much progress.

"Daddy, it's going to be even  
worse next week," she warned him.

"What happens next week?" he  
demanded, his drooping spirits sink-  
ing to his boots.

"Next week," she said, "we start  
learning the dismal system." —  
Catholic Mirror.

## Our Weekly Chat With You

Continued from page 1

Now we must not be thankful  
merely in word, which counts little  
in the eyes of God. We must be  
thankful by deed. We must do  
something for the cause of God  
and of His religion, which the  
Bible says Christ loved, and for  
which He "delivered Himself" to  
a cruel death.

Why does any Catholic permit  
his pastor to be worried about the  
debt on his church or on his school,  
when it is not his church or his  
school, but belongs to the congre-  
gation for which both were built?

We read in a letter sent to the  
Lutheran Witness, the official or-  
gan of the Missouri Synod, that the  
\$10,000,000.00, which they will  
try to collect between January 1  
and July 1, is only a small sum  
when distributed over 1,000,000  
communicants. He writes: "That  
would average \$10.00 a person  
which certainly is a very small  
amount—with six months in which  
to pay it."

What if the Catholic Bishops of  
the United States proposed the  
raising of a sum of \$200,000,000.-  
00 during those six months! That  
would only be equivalent to the  
\$10,000,000.00 for Lutherans. It  
would also mean only \$10.00 from  
each of 20,000,000 communicants.  
It would be a burden for some  
people, but if all Catholics gave in  
proportion to their income, there  
would be those who could give  
\$20.00 or \$50.00 or \$100.00.

## It's God's House

Religion demands sacrifices, and  
that means that God demands sac-  
rifices. That is why He imposed  
on the people of the Old Law a  
tax of ten per cent on their whole  
gross income. The United States  
government is hitting people far  
harder than that. It exacts in  
taxes five or six weeks' income, not  
for constructive work, but rather  
for the preparation of destructive  
wars and the liquidation of obli-  
gations created by past wars.

Christ was not satisfied merely  
to immolate Himself on Calvary,  
but He arranged for a daily im-  
molation of Himself, in an un-  
bloody manner, in your own parish  
church. To most Catholics it  
seems to be of little consequence,  
because they attend this renewal  
of Christ's passion only when obli-  
gated to do so—on Sundays.

You will probably miss Heaven  
altogether if you feel that your  
only duty is to avoid evil. Our  
heavenly reward is going to be re-  
lated to the good we did, and not  
merely to the evil which we avoid-  
ed.

God's chief interest in this world  
is His religion, and He expects  
those who have been blessed with  
membership in it to support it en-  
thusiastically, and certainly not  
grudgingly.

St. Paul says that God "loves a  
cheerful giver." If He loves that  
giver He will see to it that what  
he gives is not just so much taken  
away from other things. In fact in  
His Sermon on the Mount Christ  
promised to give us "all other  
things" if we "seek first His King-  
dom and His justice."

You will become real men and  
women when you learn to make  
sacrifices, and exercise self-con-  
trol. Self-control is seated in the  
will, and the stronger one's will is  
in the direction of good, the more  
he will advance in holiness.

The Apostle tells us that God's  
own will in our regard is our sanc-  
tification.

Let these thoughts sink deeply  
into your soul because they are  
intended for your good; and if  
you live them you will be made  
happier, and the words of God  
will prosper in a far bigger way.

The Editors and all the em-  
ployees of Our Sunday Visitor  
wish you and yours a truly hap-  
py New Year—made so by many  
unexpected blessings from  
above, earned by the better life  
you will live.

"If you would know how much  
the world will miss you when you  
are dead," says an American hum-  
orist, "just put one of your thumbs  
into a tub of water, then pull it out  
and look for the hole you dug." —  
Ave Maria.

OUR SUNDAY VISITOR 15  
January 6, 1952

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# Pope Tells People Of All Nations Church Wants To Help Secure Peace

said in 1899, on the eve of the first conference for peace: "And what inspired them (the Bishops of Rome) was the consciousness of a very lofty mission, the prompting of a spiritual fatherhood which makes men brothers and saves them." (Allocution to the College of Cardinals, April 11, 1899. Acta of Leo XIII, Vol. XIX, Rome, 1900, p. 271). And today, as we have said, the same is true.

But when the Church and her Supreme Pastor pass from this sweet intimacy of the Babe of Bethlehem, so peaceful and heart-warming, into a world that is far from Christ, it is like stepping out in a gust of freezing air. That world talks nothing but peace; but it has no peace. It claims for itself all possible and impossible legal titles to establish peace, yet does not know or does not recognize the mission of peacemaker that comes directly from God, the mission of peace deriving from the religious authority of the Church.

Poor short-sighted men, whose little field of vision does not go beyond the possibilities of the present hour, beyond statistics of military and economic potential. How can they form the slightest idea of the worth and importance of religious authority for the solution of the peace problem?

Superficial minds, unable to see in all their reality and fullness the value and the creative power of Christianity, how can they help being skeptical and disdainful of the power of the Church for peace? But others, and please God they are the majority, will see with more or less awareness that denying to the religious authority of the Church her competence in effective action for the peace has but made more desperate the tragic condition of the troubled modern world.

The defection of many from

Continued from page 13

Christian belief has hastened this extreme and almost intolerable state of affairs. And one would say that God has answered this rejection of Christ by the plague of a permanent menace to peace and the frightening specter of war.

Just as the Church's right to work for peace is unique, so is the worth of her contribution to the same cause.

## Church Works With States

The Church is not a political, but a religious society. That, however, does not prevent her from assuming not mere, external but internal and vital relations with states.

The Church has in fact been founded by Christ as a society that is visible, and, as such, meets states in the same territory, embraces in her solicitude the same people, and in many ways and under different aspects makes use of the same means and the same institutions.

And since the Church and the states live together, besides these external and what might be called natural relations, there are others, too, interior and vital relations, which have their principle and origin in the person of Jesus Christ as Head of the Church. For the Son of God by becoming man, and truly man, has by that very fact entered into a new relationship, a truly vital relationship, with human society, with human nature. And this is true whether we consider human nature a single unit implying equal personal dignity in all men or human nature as found in multiple particular societies, especially those societies which, within the fundamental unity of human nature, are necessary to effect, or at least perfect, external order and sound organization.

## Society Of States

And here we have in mind primarily the family and the state, as well as the society of states, since the common good, the essential purpose of every state, cannot be attained or even imagined without this intrinsic relation of the states to the human race as a whole. Under this aspect the indissoluble union of states is demanded by nature. It is a fact which is imposed upon them. And in consent to it, although sometimes hesitantly, they answer the voice of nature. This natural union they strive to embody in an external stable framework, an organization.

As human experience teaches them, the state and the society of states with its external organization, in spite of all their defects, are naturally, given the social nature of man, forms of union and order among men; they are necessary for human life; they contribute to its perfection. Their very

concept involves the tranquillity of order, that "tranquillitas ordinis" which St. Augustine gives as a definition of peace. These societies of their very essence exist for peace.

With them, as societies which exist for maintaining peace, Jesus Christ, the Prince of Peace — and with Him the Church in whom He continues to live — has entered into a new and intimate relationship which elevates and strengthens society. This is the basis for the singular contribution which the Church by her very nature makes to the cause of peace — that is, when her life and her action among men occupy the place that is their due.

And how will all this come about, except through the continuous, enlightening and strengthening action of the Grace of Christ on the minds and hearts of citizens and statesmen, so that in all human relationships they recognize and pursue the purposes of the Creator, that they strive to enlist the collaboration of individuals and nations for effecting these purposes, that within as well as among nations they practice social justice and charity?

## No Cause For War

If men, obeying the Divine Will, will use that sure way of salvation, a perfect Christian order in the world, they will soon see the possibility of even a just war practically disappear. For there will be no reason for such a war, once the activity of the society of states, as a genuine organization for peace, is made secure.

What we have just said shows clearly our thought in this regard. At the crib of the Divine Prince of Peace we have to say again today what we have said before: The world is indeed far removed from that order willed by God in Christ, the order which guarantees a genuine and lasting peace.

Perhaps it will be said that in that case it was no use to trace out the bold outlines of this order, and to set in relief the fundamental contribution of the Church to the cause of peace. It will be objected that if we say that peace cannot be defended but by a return to the eternal values of the individual person and of mankind, we thus only encourage the cynicism of skeptics and deepen the discouragement of the friends of peace. Finally we will be reproached with admitting that these are right who see in an "armed peace" the definitive and last word on the subject, a solution that would deplete the economic forces and exhaust the nerves of the nations of the world.

Nevertheless, for a practical as well as a theoretical estimate of the contribution each one can make to the cause of peace, especially the Church, even in unfavorable circumstances and in spite of the skeptics and pessimists, we think it absolutely necessary to fix our view on the Christian order, today lost sight of by so many, in order to see the crux of the problem now before us.

In the first place, such a survey will convince any impartial observer that the heart of the problem of peace is now the spiritual order: the problem is a spiritual lack, a spiritual deficiency. Too rare in the world today is the deeply Christian sense of values; too few are the true and perfect Christians. In this way, men themselves set obstacles in the way of attaining the order willed by God. Everyone must be convinced of this spiritual element inherent in the danger of war. To awaken that conviction is in the first place the duty of the Church, and her primary contribution to the peace today.

## Modern Arms

We too — and more than anyone else — deplore the monstrous cruelty of modern weapons. We deplore them and do not cease to pray that they may never be employed. But, on the other hand, is it not, perhaps, a kind of practical materialism and superficial sentimentality to make the existence and threat of these weapons the sole and principal consideration in the question of peace, while no attention is paid to the absence of

that Christian order which is the true guarantee of peace?

Hence, among other reasons, the differences of opinion and also the inexactitudes concerning the licitness and illicitness of modern warfare; hence likewise the illusion of statesmen who count too much on the existence or disappearance of those weapons. The terror they inspire in the long run begins to lose its effect, just like any other cause of terror; or at least it would not suffice, if the occasion should arise, to prevent the outbreak of a war, especially in those countries where the voice of the citizens has not sufficient influence in the decisions of their governments.

## Favors Disarmament

On the other hand, disarmament, or rather the simultaneous and reciprocal reduction of armaments, which we have always desired and begged for, is an unstable guarantee of lasting peace if it is not accompanied by the abolition of the weapons of hate, cupidity, and of overweening lust for prestige.

In other words, whoever connects too closely the question of material weapons with that of peace, is guilty of neglecting the primary and spiritual element in every danger of war. He does not look beyond figures, and, besides, his calculations are necessarily limited to the moment in which the conflict threatens to break out. A friend of peace, he will always arrive too late to save it.

If the desire to prevent war is to be truly efficacious, above all a remedy must be sought for the spiritual anemia of nations, for the ignorance of individual responsibility before God and man, and for the want of a Christian order which alone is able to guarantee peace. To this goal the resources of the Church are now directed.

But here the Church meets with a particular difficulty which is due to the state of present social conditions: her exhortation in favor of the Christian order, as the principal factor in securing peace, is at the same time an incentive to form a correct idea of true liberty. The ultimate reason is that the Christian order, since its purpose is peace, is essentially an order of liberty. It is the cooperative effort of free men and peoples towards the progressive realization in all spheres of life of the ends which God has assigned to humanity.

It is, however, a pathetic fact that today true liberty is not esteemed, or it is no longer possessed. In these circumstances, harmonious cooperation, as the proper condition of peace, is internally enervated and anemic, while externally it is exposed to perils of every moment.

## True Liberty

How, for example, can those who in the economic or social life want to make everything depend upon society — even the direction and security of their own existence — or those who today look for their sole daily spiritual nourishment less and less from themselves — that is to say, from their personal convictions and knowledge — and more and more from the diet prepared in advance by the press, radio, movies and television; how can they conceive true liberty, how can they esteem and desire it, if it no longer has a place in their lives?

Why, they are no more than mere cogs in the various social organizations: they are no longer free men capable of assuming and accepting a responsible role in public affairs.

Therefore, if today they cry, "no more war" what trust can be put in them? It is not their voice, but the anonymous voice of the social group to which they happen to belong.

This is the sad state of affairs which also impedes the Church in her efforts to obtain peace and in

her plans for the realization of true human liberty which, from the Christian viewpoint, is the indispensable element of the social order, considered as the organism of peace. In vain would she multiply her invitations to men devoid of that realization, and still more less likely would she direct her to a society which has been reduced to sheer automatism.

Such, however, is the widespread weakness of a world which emphatically calls itself "the world." It deceives itself, or it does not understand itself.

Continued on page 15

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